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The Pacific Churchman

FOR CHRIST AND THE CHURCH

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John Tennant Memorial

John Tennant Memorial Hall, Pacific Grove, Calif.

Impressions of a Stranger.

Some years ago it was my good fortune to spend a portion of a vacation trip in Pacific Grove. I divided my time between the coves of the rockbound coast and the beautiful groves of pines and unique Monterey cypress. I remember how I used to wonder what was the nature and the use of a large semi-colonial looking building set well back in what had evidently once been park-like and expansive grounds. I was, however, too lazy to inquire, for there is that about the air and breezes of Pacific Grove which is more conducive to comfort than to curiosity—when one is resting at any rate. But on the occasion of a more recent trip for purposes of a more business-like character, I had occasion to visit this very building, and to be entertained there for a short time—too short! I learned that this was something of which I had heard before, namely, the John Tennant Memorial Hall, a diocesan home for retired clergy. The courteous treatment received at the hands of Manager Whiting and his genial wife, to say nothing of the beauty and peace of the natural surroundings, made one almost wish to be a clergyman, and old enough, and blessed with competence enough, to retire in such a lovely spot. There are seventeen acres of ground in connection with the main hall, and I was told that it is the desire of the local and diocesan authorities that clergy, or their friends, or their parishes should here build cottages to which the clergy and their families might come for rest during the years of active service, and in which they might live and spend their declining days in peace and quiet.

What an excellent plant it seems! One cottage is just being finished, the gift of Mr. J. T. Arundel, and I was told that one of the clergy near San Francisco expects to occupy it this coming summer—lucky man! The place seems to be in the care of watchful and thoughtful managers, for it bears the signs of thrift, comfort, and economy. Much of the materials for the table are evidently produced in the gardens attached, and out at the rear is a small chicken ranch. Inside the building were the signs of comfort and modern convenience, and the bill of fare set forth during my little visit was certainly all that could be desired. I was informed that there are special and very reasonable rates to clergy, but that others also are welcome to come and stop at the Hall if they desire good care, rest, and quiet. Anyone making vacation plans would do well to communicate with Manager Whiting or the Rev. E. H. Molony, Pacific Grove, the Secretary of the Hall. My own short visit will always be remembered with great pleasure.

A HEROIC FIGURE.

A conspicuous figure in the missionary world passes away in the death of the Greek Archbishop Nicolai of Japan. Like our own Bishop Williams, he spent fifty years in that country He left behind him a church numbering 30,000 converts, two hundred places of worship and two hundred priests. He accomplished this almost absolutely without foreign help, it being his theory to develop a Christian Church by means of the Japanese themselves. Again he was like Bishop Williams in that he was almost ascetic in his personal habits, and led a life of extraordinary self-sacrifice. He had immense difficulties to meet, especially during the war with Russia, when as the head of a Japanese Church he ministered to a people who were fighting against his own nation. In the end, however, he won the reverence, affection and confidence of the Japanese. Among the floral tributes upon his coffin a wreath from the Emperor of Japan and another from the Czar of Russia lay side by side, in mute testimony to the great achievement of a man who in time of stress had been loyal both to his native land and to his adopted country.

Financial Missionaries

By Rt. Rev. C. H. Brent, D. D.

If medical missionaries, industrial missionaries, and the like, then why not financial missionaries? I venture to write on the subject as a serious proposition not because I am expert in finance but because I am not. Indeed the modest degree of knowledge I possess has been purchased at painful cost to myself and to the Church, which ought never to have been. My proposition, therefore, is that every unit of the Church's missionary organization (the same holds good of diocesan organization but that is not for me to discuss at this time) should have as a matter of course an expert in charge of the financial and business department of the jurisdiction.

There probably was not the same acute need in the past that there is today of such an appointee. It comes as one of the demands of our development. Growth always means increased complexity and necessitates heightened functional efficiency. In other words, specialization is one of the penalties of success. This involves a revision of organization and a judicious co-ordination of all the agencies employed therein.

Most if not all of our missionary districts have now reached a stage when a knowledge of business and financial affairs beyond that possessed by the clergyman or layman of average education is imperative in order to induce a skillful handling of the Church's interests. Even if the Bishop or one of his clergy had the experience and training for the work, the time required could not be given without such a sacrifice of other duties as would be unjustifiable. The business aspect of the missionary district must be recognized as a thing apart, calling for careful organization with an expert hand at the helm.

No one recognizes or appreciates more fully than I the valuable services rendered here and there by men who save out of their business or professional hours, often at great sacrifice, sufficient time to perform the work of treasurer or business adviser. But the time has come for us to be more formal. Finance is a profession, and ordinarily the business of a missionary district would employ the entire time of a trained man, if we purpose, in this department of responsibility, to keep abreast of the best. The voluntary treasurer will be needed not less but more—as one of an advisory board grouping around the financial missionary, whose duty it will be to conduct the Church's business affairs with the same alertness as would characterize any honorable commercial house.

There is no reason to suppose that we could not secure such men, who would consecrate their gifts in this way. There is no inherent war between money and piety. Even if the right man is not available who would number himself among the missionaries—there are already such, as E. G. in Shanghai—an expert could be appointed from the professional men at hand and remunerated accordingly. I know by experience the extreme value of such an appointment, The matter is not merely one of bookkeeping. There are purchases of land to be made, sites to be chosen, buildings to be erected, insurance to be cared for, supplies to be bought, institutions to be financed, investments to be made, stations to be visited—enough, in short, to give a first class man an interesting and valuable vocation.

There are three benefits resulting from having an expert in the position outlined, as I have learned from experience:

1. Economy.—Though there may be a large annual outlay for salary, the extra sum expended will more than be saved by the efficient handling of funds, and by the devices for economy conceived by one whose official responsibility is to guard against leakage or waste. By way of illustration: In the earlier years of my episcopate large sums of money were expended annually on the exorbitant rentals asked. It was nothing short of pitiful waste. Several years elapsed before some of us saw that we ought to advise means whereby we could secure permanent values in return for the rental money. At last a small loan fund was established which enabled us to erect domiciles. The rental money pays back the principal of the fund together with a small interest (3%). The result is the leakage has been stopped, property acquired, and a growing permanent fund established—though at a late rather than an early date and only after thousands of dollars were lost. Of course an expert would have adopted some such scheme at the beginning.

2. Increased Contributions.—Trustees of wealth will give with a free hand to causes which are under reliable business management. Some of our very wealthy citizens will not contribute to a work whose business methods have not been critically examined and passed upon favorably. I sympathize with their position. Moreover, I have reason to believe that one reason why the bequests and contributions of Churchmen to Church institutions is markedly less than those to secular, state or independent philanthropies and organizations, is because of the superior administration and financial solidity of many of the latter. If we admit that business occupies any position at all in the Church's affairs we ought to bring it up to the best standards.

3. Relief to Bishop and Clergy.—This is a point upon which it is not necessary to dilate. In the rudimentary organization of the Church the deacons were business agents for the relief of the bishops or priests. They stand as the prototype of my "financial missionary." If the Church of today were to observe the same solicitude for the pastoral and spiritual work of the clergy as at the beginning, she would resort to a similar development. It is far more abnormal for a bishop to play the role of a financier or business agent than it used to be for an apostle to baptize! St. Paul deprecates this latter. What would he say of the former?

Every first class business corporation has its financier, its promoter, and its attorney, with various lieutenants under each. If the Church were to appoint similar officials not only would she greatly heighten her efficiency, spiritual and material, but she would be true to the principal which created the diaconate. Let us hold to good traditions!

S. S. "Chiyo Maru, Monday in Holy Week, 1912.

MEETING OF THE UNITED CLERICUS.

The United Clericus of the dioceses and jurisdictions of Columbia, Caledonia, Kootenay, New Westminster, Calgary, Idaho, Olympia, Spokane, Oregon and Eastern Oregon will be held at Portland, Oregon, on May 21st, 22d and 23d. Several bishops and a large body of clergy will be in attendance and a very attractive program has been arranged. It is planned to extend hospitality to all delegates, and others who may desire to attend provided the secretary, the Rev. E. H. Clark, is notified before May 10th.

The program of the sessions is as follows:

Tuesday, May 21st.

Trinity Church, Nineteenth and Everett Streets.

8:00 p. m.—A Quiet Hour, conducted by the Rt. Rev. John Charles Roper, D. D., L. H. D., Bishop of Columbia.

Wednesday, May 22d.

St. Mark's Church, Twenty-first and Marshall streets.

8:00 a. m.—The Holy Eucharist.

8:45 a. m.—Breakfast, Parish House.

9:45 a. m.—Matins.

10:00 a. m.—Paper and Discussion (Parish House. Subject, "The Church and the Immigrant." Paper, the Ven. Archdeacon Beer, Kootenay, Kaslo, B. C. Speakers, the Right Rev. R. L. Paddock, D. D., Bishop of Eastern Oregon. The Rev. G. F. C. Caffin, New Westminster, Vancouver, B. C.

12:00 m.—Prayers for Church Extension.

12:30 p. m.—Luncheon at the Good Samaritan Hospital, Marshall and Twenty-second streets.

2:00 p. m.—Car ride to Council Crest and return.

Chapel of the Ascension, Spring and Nineteenth streets.

2:30 p. m.—Paper and Discussion. Subject, "Episcopacy in Relation to Church Unity." Paper, the Rev. J. N. Barry, Eastern Oregon, Baker City, Oregon. Speakers, the Rev. Principal Vance, New Westminster, Latimer Hall, Vancouver. The Rev. Wood R. Stewart, Olympia, Seattle, Washington.

4:15 p. m.—Evensong.

4:30 p. m.—Reception by the Rt. Rev., the Bishop of Oregon and Mrs. Scadding, at Bishopcroft.

Thursday, May 23d.

St. David's Church, E. Twelfth and Belmont streets.

8:00 a. m.—The Holy Eucharist.

8:45 a. m.—Breakfast (Parish House).

9:45 a. m.—Matins.

10:00 a. m.—Paper and Discussion. Subject, "The Ten Commandments in Relation to Modern Life." (a) Duty towards God. Paper, the Rev. F. A. P. Chadwick, New Westminster, Vancouver, B. C.

12:00 p. m.—Prayers for Church Extension.

1:00 p. m.—Luncheon, Parish House.

2:30 p. m.—Paper and Discussion. Subject, "The Commandments in Relation to Modern Life." (b) Duty towards Man. Paper, the Rev. T. A. Hilton, Olympia, Seattle, Washington. Speaker, the Rev. Alfred Lockwood, Spokane, North Yakima, Washington.

4:00 p. m.—Evensong, followed by Tea in Garden.

5:00 p. m. to 6 p. m.—Automobile Ride about the City.

7:30 p. m.—Banquet at Hotel Imperial, Seventh and Star streets. The Governor of Oregon will be one of the speakers.

Tickets for this must be had on or before May 22d, of the Secretary.

The Hero of 1911.

The hero of 1911! That I take to be Dr. Arthur Jackson, who sacrificed his life in Manchuria fighting the plague, and who was buried in the little burial ground outside the city of Mukden on the 28th of January last year. I do not wish to suggest that there have not been many during the last year who have laid down their lives heroically. Thank God, our nature is such that heroes abound, and their exploits are so numerous and so frequent that no one can take count of them all or estimate which is the greatest. But, having regard to the life and character of this young doctor, and trying to estimate the results which probably will be produced by the life he gave, and the way in which he gave it, I do venture to present him as an example to be admired and loved and imitated; and I do not think my readers will quarrel with me in describing him as the hero of 1911.

The plague was in Manchuria, and terrible as the plague used to be in the Middle Ages, and terrible as it was when it swept London in 1665, it is agreed that the plague which swept Manchuria last year was more cirulent than it has ever been known in past records. Just a year ago this notice appeared in *The Times:* "In the Central Plague Hospital in Harben, 1,600 patients were admitted; 1,600 died." When the plague broke out in Manchuria, coolies by hundreds attempted to fly over the frontier to China, and a peril emerged that they would carry the infection into the teeming population of China itself. It was necessary, therefore, that someone should stand between the plague-stricken multitude and the population of China, that someone should have tne courage and skill to examine the fugitives at the station at Mukden and discover who were infected and treat them and isolate them until they could be liberated with safety. For this post of eminent peril, Arthur Jackson volunteered. He had only been in Manchuria ten weeks, whither he had gone as a medical missionary, but he volunteered for the post, counting it an honor and privilege to stand in the place of danger. How perilous it was may be judged from the letter of the correspondent of the *North China Daily News*, who wrote on January 13th:

"To show how needful it is that the train traffic should be controlled or absolutely stopped, here is an instance. A man ran away from a plague house at Teling, a place some forty miles from here, and stayed in a lodging-house in this city, Mukden, where, so far as can be known, no plague had broken out. Today ten men were carried out from that one house, dead in one day, as the result of that one man's visit."

For ten days Arthur Jackson stood at his post. The thermometer was 62 degrees below freezing. The discomfort and difficulty of the whole situation can be imagined. The only dispensary at his disposal was a railway carriage, and everything he did exposed him to danger. He took every precaution possible. He was dressed in a white over-all with a mask and hood, and he breathed only through pads drenched with disinfectant, and he wore boots of strong oil skin, so that, if possible, the infection might not reach him. He toiled at his post day after day, hardly giving himself time to eat and sleep. His treatment of the men created a profound impression on everyone who saw him. He was so kindly to them. He took them, when they were declared infected, by the hand and led and supported them to the couches which were prepared in the miserable little Chinese inns. He made their pillows in their sickness. It looked as if he loved them—and undoubtedly he did. On Monday, January 23rd, he was able to get away for half an hour to lunch with the missionary party in Mukden, four miles away. At that luncheon everybody said he was full of life and courage and buoyancy. He delighted them by his high spirits and by the stories he told, and the excuses and pretexts the coolies made why they should not be detained and isolated; and one gentleman who was present said afterwards, "I had the pleasure of sitting next to him at table. What a delightful personality he had. He was the center of interest and the source of entertainment. I simply admired every inch of him! he was so unselfish, so enthusiastic, so capable."

The break was only for half an hour, and then he returned to his post. That afternoon he was able to dismiss sixty of the coolies, and to declare them free from infection. He had saved their lives by isolating them; and this tangible fruit of his service will remain—sixty lives definitely saved. But on the Tuesday morning he was taken ill, and as the day went on, though he told them he thought it was only influenza, he grew worse, and at seven o'clock, when the other doctor, Dr. Young, came and was attending to him, Jackson said, "Look out, Young, the spit is coming," and the fatal froth of blood was on his lips. He knew what it meant. He was not thinking of himself; his only thought was lest the other man, Dr. Young, should be injured and take plague.

During the following day he sank, and at 8:50 on Wednesday night he passed away. Three days later the doctors and the nurse laid him in the burial ground west of Mukden, and they put up an ivory cross with marguerites upon it to mark the place.

Shall we pity him? On New Year's Day of last year he wrote a letter to one of his own people and he spoke about Browning's "Epilogue," and he said: "With all his fine ideals and his realization of the emptiness of the material, does he ask for pity when he is dead?" And we may say the same about Jackson himself—for this deed of service does he ask for pity? Or does he only ask for admiration and love and imitation? In the prayer that was offered by the Chinese pastor, Loo, in Mukden on the following Sunday, this request was presented to God: "May they all realize it is not the plague that took him but Thy hand, and we at least can realize that." It was not the plague that took him. It was the call of God which came to him at the right moment, and which he obeyed.

This doctor who laid down his life at Mukden was the perfect flower of young English manhood. He was everything that young men especially and particularly admired. He was tall and strong, with a charming face, but that was but the least of his attractions. He was an athlete. He led the forwards in the football field and he trained and rowed in his boat at Cambridge. He was followed and beloved by all the men, first at his college in Liverpool, then at his college in Cambridge, and last at the Hospital where he was trained. He was full of humor, brightness and fun. He drew young people around him wherever he went. It is said that in those ten weeks at Mukden he had attracted to him all the European young men that came in contact with him. It is curious, and rather striking, that even when Arthur Jackson was a boy he saved the life of a man at his own risk. They were in Scotland, and preparing for some picnic expedition, when the news came that two men were drowning in a loch up in the hills of Argyllshire. The young fellows ran off to see if they could do anything. Arthur reached the place first, and panting after the uphill run of more than a mile, found that one of the two men had sunk in the water not to appear again, and that the other man was sinking. Immediately Arthur Jackson—seventeen years of age—while other were standing by helpless and afraid to enter, leapt into the water with a rope and attached it to the sinking man, and the man was drawn to the shore. He never referred to it; he was not even named in connection with it, but as a boy of seventeen he had already saved a man. It is not possible, apparently, to point out where this young Christian hero first became a Christian, though it is evident he became a hero from the very beginning. He was brought up in a Christian home in Liverpool, and he seems to have taken the faith of Christ in that straightforward and manly and simple way which is, I believe, the very best guarantee for heroic living. He did not seem to be troubled with doubts. His only concern was that he might be Christlike. He understood a Christian to be one who is like Christ, and it was his constant endeavor and prayer, in spite of perpetual failures, to be like Christ. And that prayer was answered; that grace was given. Indeed, it was the Christ likeness of the man that remains as the permanent memory of him. He had a great faith in prayer. He constantly asked men to pray for him, and he prayed for them. In the pursuit of this ideal of Christ-likeness, he became a doctor in order to become a missionary. He gave his life to the mission field.

The death of Arthur Jackson immediately spread through a great part of China carrying a specific message. That message was most strikingly expressed by the Viceroy of Manchuria, a high official in the Chinese Service. He gave expression to his views at the Memorial service which has held in Mukden a week or two after the death of the doctor. These words are so significant and interesting, coming from a Chinese official, who is not a Christian, that I think I ought to read some of them to you. He said: "His Majesty the King of Great Britain shows sympathy with every country when calamity overtakes it. His subject, Dr. Jackson, moved by his Sovereign's spirit, and with the heart of the Saviour who gave His life to deliver the world, responded nobly when we asked him to help our country in its need. He went forth to help us in our fight daily where the pest lay thickest. Amidst the groans of the dying he struggled to cure the stricken. He found medicine to stay the evil. Warned by his efforts, the pestilence seized upon him and took him from us long ere his time. Our sorrow is beyond all measure. Our grief too deep for words."

Arthur Jackson was fond of children, and there was one little girl of eleven

years of age, who when she heard that Dr. Jackson was dead, said this: "When the plague began I was afraid I might die, and I did not want to die and go to heaven. Now I do not mind at all because Dr. Jackson is there, and he is my friend." What a beautiful thing it is that every brave, true spirit in dying makes it easier for the rest of the world to enter through that dark gate into the life eternal. As Jesus Himself took away the fear of death from those who all their lifetime were subject to bondage, every true Christian can take away a little more of that fear from the hearts that know and love him. Let us try to live so that we die nobly. Let us try to die so that when we go people will say, "I do not fear to go now because he is there, and he—or she—is my friends."—*The Christian World Pulpit.*

Some Observations on Child Training

[The article below consists of extracts from a paper prepared by the rector of St. Stephen's Church of San Luis Obispo and read before the Emerson Club. This club is an organization which is the outcome of efforts on the part of the Rev. C. H. L. Chandler and a number of his men, to form a men's club. Its membership is not restricted to members of the Church. The club meets twice a month, when a member reads a paper on a topic of his own selection. This, later, is subject to discussion by the club.

Some very excellent papers have thus been read and discussed, and in this one Mr. Chandler, himself a man of family, and of a wide experience with boys by reason of his term as Superintendent of the Armitage Orphanage, gives much food for thought. Some of the other subjects have been as follows:

"The Modern Railroad—Its Evolution." "John Calvin—His Contribution to Present-day Democracy." "Some By-Products of Corn." "Personal Experiences of a U. S. Army Officer, in the War in the Philippines." "Julius Caesar—A Modern Appreciation." Surgery—Past and Present."

Among the papers have been some very strong and forcible presentations of subjects that were of more than ordinary import and alive with interest. A brief digest of each paper has usually been given to the daily papers for publication, and thus the work of the club has assumed somewhat of a local interest to the community. This is presented to our readers to show one way in which a Church clergyman and some of his men, endeavor to influence for good the comcomunity in which they live.—EDITOR.]

"The hope of the future lies in the breast of the child. The childless nation is already within the clutches of death: the 'home' without a child is a mere parody on that good word, and the man without an heir limits to the very narrowest possible margin his own life work and influence.

"The general neglect accorded the child is almost beyond comprehension. Many opportunities are lost because the child is not properly understood. For example from times of long ago, that period of child life known as adolescence, has been a favorite subject of literary art and of the poet, but a scientific analysis of the phenomena of adolescence dates back only about twenty-five years."

"In still more modern times, we are beginning to learn the value of the play hour in the development of child-life, but this method of child-culture has yet to win its way in the minds of most parents and of not a few educators."

"Every school house yard in this country where the play is not under wise supervision, with a view to training the character of the children, represents just so much lost energy of the child and culpable neglect on the part of those responsible for the training of the child."

"There is no such thing as a 'bad' boy or girl. There are boys and girls who do bad things, but there is all the difference in the world between doing a thing that is bad and being bad."

"A child, certainly until he reaches the age of ten or twelve, is neither good nor bad. He is in the process of becoming either good or bad, but as yet he is neither one of these. Thus far in life, he is only the resultant or sum total to date, of the influences of his early life as they have been modified or acted upon through certain pre-natal influences."

"I do not believe much in the theory of heredity, as many people seem to hold it. Heredity is a tendency in the child to repeat some characteristics of the parent. It is not the transmission by a parent of any quality of character, either mental, moral or physical."

"Environment has far more to do with influencing character than heredity. In the use of the word 'environment,' one must include human beings, as well, also, as material conditions or surroundings."

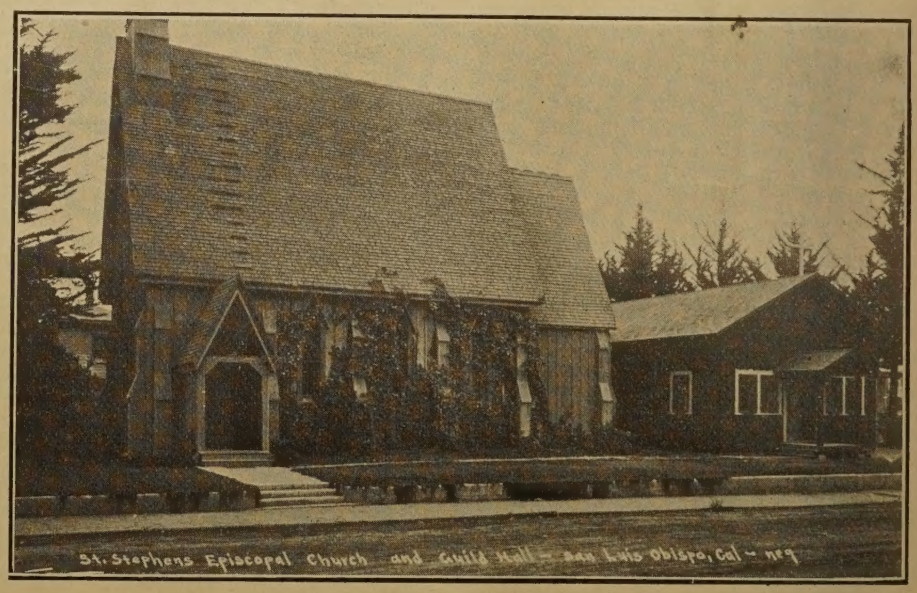
"We know little enough about the child, yet we do know that the ages have contributed to the life of the little one; we know that his grandparents, years ago, were preparing for his coming, and we know, too, that he has a future ahead of him. We know also that in that 'wee bit of humanity' there lies hidden a veritable gold mine of undeveloped mental, moral and spiritual values."

"Again, we know, or we ought to know, that within the being of every little one there lies entombed an unfathomed and almost unfathomable depth of human dynamics—a great store house of physical and psychical potentialities.

"How are these resources to be reached? Through the five avenues known as the senses, namely, sight, smell, touch, hearing and taste."

"The child nature may thus be summed up. The child when born into this life consists of the 'capacity' for receiving certain 'impressions.' One may term that capacity soul, reason, or whatever he chooses. This capacity is affected by the impressions received from without. These impressions we may designate as knowledge, because to the child they are such. The mode of conveying impressions is through the avenues of the senses. This 'capacity' of the child is strongly susceptible to the impressions that it receives. If that which conveys or makes these impressions, designate it knowledge, example of others or influence of conditions (all of which we term environment) is what we call good, then that child develops along 'god' lines, if it is what we know as bad, then everything favors a 'bad' development. Thus we see the importance of and the part that environment plays in the development of the child. Also we must realize something of the nature of our responsibility as to what that environment shall be."

"In one sense, all life is an education to the child. Yet, man has wisely undertaken his education along two lines known as secular and religious. Too often, however, the secular education is considered of more importance than the religious. Secular education, minus religious education leaves paganism, pure and simple. However well trained a man may be along classical lines, he certainly has not been fitted for the highest there is in life by such a training."



"In the words of another, 'Religion consists fundamentally, in the practical recognition of a constraining bond between the inward life of man and an unseen person.' Religion, then, as far as possible, is a complete knowledge of God and of His will and commandments. This is the highest form of knowledge of which a man is capable, and any education that slights or omits religious knowledge is certainly a defective if not a disqualifying and positively injurious system of training.

"The 'capacity' to know good suggests the existence in man of that which was made to know God. This capacity if ignored, following the universal law of nature becomes atrophied or lost to the individual. Hence the defectiveness of a system of education that omits religious instruction. Hence, also, the fallacy of the argument of the parent who permits the child to grow to maturity and 'choose his religion for himself.' This plan might be a good one had the young man not lost all power to choose."

"In conclusion, a human life is the highest and greatest of all God's creations, and a great thing it is to have to do with and to aid in the development of that life."

Some World Circuit Saunterings

VIII.

Cairo—The Egyptian Museum—University of El-Azhar—Old Cairo.

There is a sort of "to-be-continued" bracket, like that which follows an instalment of a serial story, to be placed after the rounding out of the Nile trip. On the trip itself while visiting the scenes of many rare "finds" such as the tombs of the Kings, or the "Cave of Treasures" at Deir-el-Bahri the realization that many of the finds themselves were carefully kept at the Museum of Egyptian Antiquities in Cairo whetted the curiosity more and more as site after site was visited, to take the earliest opportunity on the return to Cairo to go to the Museum. Accordingly with the expert Dragoman Gladius Morgan, well known to some of our good California friends whom he "conducted" in years gone by, we found the Museum a natural continuation of the river archaeology. And it is safe to say that to anyone with any instinct at all to "burrow into the past" there is not a more absorbing collection of antiquities anywhere in the world. The great Museum itself is a tribute to the perseverance and genius of some of the most notable Egyptologists —beginning with Mariette and including the last eminent Director M. Maspero and the Conservator Emil Brugsch Pasha to whom the arrangement and classification of the antiquities are chiefly due. Brugsch Pasha's friendship for a dear parishioner of my St. James' days, Miss Mary Coles, dating from his visit to the Philadelphia Centennial of 1876, afforded me the opportunity to meet him and to experience his courtesies. With the fine modern housing of the collection it is difficult to realize the obstacles its promoters first encountered to find a place to put it, being literally driven from pillar to post-office, the government authorities of the time somewhat grudgingly granting it space in an old unsuitable building of the mail department.

The collection itself though now thoroughly catalogued and corridored spreads out like a veritable maze to the saunterer. The only possible thing is to treat it menu-like, tell the Dragoman what you would especially like to see in the time you have and then "keep up with him," resolutely overcoming the neck-twisting habit towards every captivating case you pass. And just there comes the advantage of having a thoroughly well posted, intelligent and authorized guide. As we were listening to the few well chosen descriptive comments of Gladius while looking at the mummy of the supposed Pharoah of the Exodus, one of another party of tourists sidled up to him and asked him a question in a rueful state of mind over the inefficiency of the guide they incautiously picked up on the street! *Verbum Sap.* One thing on our list was the wooden statue from Sakkara of a village chief (Sheikh el-Beled) an account of the finding of which years ago had interested me and served as an illustration betimes in sermons. It was said that when in the gloom of the excavation underground the workmen came upon this statue they ran out terrified with the thought that they had uncovered a live man whose two eyes were gleaming at them in the darkness. It was explained by the curious fact that the eyes were found inset in the statue. There were pieces of opaque white quartz with pupils formed of rock crystal and framed with thin plates of polished bronze, the edges of which formed the eyelids. When the light struck them they seemed "things of life" and we can well understand suggested prompt absenteeism to those who had the "first view."

Mention can only be made of a few of the other objects of interest which made the visit memorable: the notable cow of Hathor found in 1906; coffins, jars, bedstead used in life—the plaited flax on which is curved by use—Chair of State and other articles from the tomb of the Father and Mother of Queen Thi (about B. C. 1450) found in 1905 and constituting what has been called "the most curious and gorgeous funeral furniture which has ever been seen in an Egyptian tomb"; the decorated chariot from the tomb of Thotmes IV. about B. C. 1466 excavated in 1902 and 1903 and many Coptic antiquities. The royal mummies and the mummies of the priests found huddled together in places we had seen, where it is thought they were hastily gathered up from their respective rock tombs to save them in some past age from the despoiling of invaders, had a deep interest as did the household utensils of the time of the old dynasties, razors, carpenter's planes, rules, etc., and it seemed to visualize a priest of the time to look upon one of his pink slippers—perhaps color shod for some season of Amen-Ra! What we were thus able to pick out from the vast collection did to some extent mitigate the aggravation which I suppose every one must feel at not being able to take in more of the fascinating experience. But it would indeed require some duration of reckoning through dynasties A. D. to do that at all exhaustively, and we turn away from those corridors of the past with a new sense that "Forever haltless hurries time the durable to gain."

"Blooming" is not just the adjective we would think of applying to a great modern university. Nor is "the gate of the barbers" the kind of name the portal to academic shades now suggests, though our Curricula are open to "Short-cuts." But to omit to visit the great Mohammedan University Gamia-el-Azhar — "the blooming," passing through the Bab el-Mizaiyinin—"the Gate of the Barbers" (because the students used to have their heads shaved there) is to lose one of the notable sights of the Moslem world. Indeed a recent Review-writer, the Rev. W. H. T. Gairdner in *The East and The West*, July, 1911, says that a mediaeval Oxford visitor would have seen *then* in El-Azhar a scene in no essential particular different from the one that greets us there today, the squatting, swaying figures, on which he would have gazed, the flowing garments, the circles of students sitting at the feet of their Gamaliels, the Arabic they were talking, the very sciences they were acquiring—all these things would have been then to all intents and purposes what they are today. In El-Azhar we have a scene from the middle ages preserved to us a perfect specimen, living, breathing and entire." In other words here you have a "moving picture" of the middle age university life of Islam. Some slight modernism has been working around, if not in, it, including that of graft as well as revised statutes and modifications of curriculum and system under Khedivial patronage from which also have come some improvements in the way of sanitation, enlargement and embellishment. But it has been said that it is impossible to change the curriculum without a riot. And as the ten thousand students more or less drone away over the Koran and allied studies as law, grammar, rhetoric, logic, etc., with "super-super-commentaries" stratified by tradition, so wooden have the methods of instruction become that the Government for the sheer necessity of turning out men versed in the canon law of Islam to fill the lower and higher grades of routine administration, has started a school of canon law outside of the university itself, canon law being the one subject for which El-Azhar really exists! As one makes the rounds of the University he is struck with the groupings of students on sectional lines, quarters being assigned to respective constituents from various regions of the earth including dormitories and dining provisions not at all suggestive of our notions of college or club homes in customs or comforts or savors. As indicative of the persistent dream of Islam of evangelizing the world and its own "Men and Religion Movement" that has made so much history, I noticed on the walls on one of the offices maps of the world marked with areas and prophecies of progress, and California was well on the map as by no means a negligible quantity. But it is significant that Moslem writers themselves are severe in their arraignment of the failure of their system to cope with Christian progress and the estimate of their University seems to be that it is losing prestige just because its training is fatal to any modern intellectual leadership or even missionary impulse. Perhaps too they need a little football and what a language is theirs for explosive efforts in college yells!

The beginning of the Mosque-school which later grew into the University in A. D. 970 carries us back to the time when the old Cairo of today was the capital and the modern Cairo was finding its beginning. So after visiting the Citadel with its overlook of the whole city, and the alabaster mosque, the saunterer will be allowed to omit reference to many familiar points and historical dates and pass to what was to him the most interesting part of the dragoman's round. Perhaps it might be said further that the parson's pursuit carried the day's doings somewhat outside of the usual beaten path as some of the points our candid guide said he was seldom called upon to visit. Some three or four miles from the center of modern Cairo is the site of the old Roman fortress of Babylon, itself believed to be on a more ancient foundation. Its associations with early Christianity gave the particular zest to this part of the sight-seeing. And the effect of mosque contacts seems to be rather to make one turn with the greater alacrity towards something Christian, even if it is lacking in that virtue next to godliness which the buildings of that old Babylon in Egypt for the most part certainly were. No line of orthodoxy seems to characterize the dust of the ages or the denizens. The Coptic churches all have an interest of their own and Abu Sergeh we find by threading our way through a dense mass of houses standing well towards the middle of the old fortress of Babylon. The dark crypt (20 by 15 feet) is associated in the legend with the visit of the Virgin and infant Christ when they fled to Egypt to avoid the wrath of Herod. They are said to have spent a month there (but I

fear the average tourist is skeptical), though the crypt is much older than the superstructure which seemed to have served as a model for Coptic churches and has notable ancient carvings and inlaid work of ivory. We reverently lingered awhile in it as the Coptic priest was celebrating Mass assisted by his little boy and wife who were the only ones present. The service seemed to lack continuity as well as congregation as it went on but it was in evidence as the old Coptic rite. Not far from Abu Sergeh is the Church of El-Mollaka suspended between two bastions of the old fortress, the oldest church in this Egyptian Babylon. Here the little party said the Creed and some prayers and I climbed into the ancient pulpit which is one of the most valuable furnishings of the old church and must be saturated with sermons. The Church of Santa Barbara who was martyred during the persecution of Maximin was nearby and in that are preserved several paintings of the Saint and in an iron casket relics of the Saint. After stopping in at an old synagogue to see what is claimed to be the oldest Hebrew Bible on rolls and the traditional "Moses' Seat" we returned to the hotel to try to "collect our thoughts" which had been "aviating" over so many centuries and civilizations.

WILLIAM F. NICHOLS.

Convocation of San Jose

Spring Meeting at Pacific Grove.

On Monday and Tuesday, the 22d and 23d of April, the Convocation of San Jose held its Spring Meeting in St. Mary's-by-the-Sea, Pacific Grove. It was a "banner" meeting so far as attendance goes, and with no intention of invidious comparison one might almost say the same of the interest taken in the subjects presented for discussion and of the royal manner in which Convocation was entertained by the rector and the people of the parish. At half past twelve a bounteous luncheon was served in one of the rooms of the Parish House, the piece de resistance being great salmon fresh from the Bay of Monterey. This occupied the attention of the clergy until two o'clock when Convocation was organized for business.

Interior St. Mary's by the Sea. Pacific Grove.

After roll-call and the reading of the minutes of the last meeting, the Dean gave his report, first welcoming the new clergy of Convocation, the Rev. Messrs. Harrison of Los Gatos, Mitchell of San Jose (absent) and Rigby of Paso Robles. He then spoke of the new mission at Sunnyvale, paying high tribute to the rector and organist of Trinity Church, San Jose, who are largely responsible for its organization and success. The Dean conducted the Easter services at Carmel-by-the-Sea, where lots for a church have been given by the land company and prospects are bright for good Church work in the future. He urged the men to keep their eyes open for opportunities for mission work such as this which is being conducted by the rector of Pacific Grove, and pleaded that people put their money into sensible memorials such as the establishment of work of this kind, rather than the building of cold tombstones. He had also visited the Tennant Memorial Hall to which he directed the attention of the clergy. His report was then closed with some discussion of the various apportionments to the parishes and missions of Convocation, and the following resolution was passed:

RESOLVED: That the Dean and Executive Committee of Convocation be authorized if they see fit to correspond with all the parishes and missions, urging them to make all possible effort to send in all payments in full before September 1st, and making known to them the excellent example which has already been set in this matter by Trinity Church, San Jose.

The Treasurer pro tempore then reported that there was no money in his possession, all funds having been sent by order of Convocation to the diocesan missionary funds. The Dean then added to this a mention of the several amounts received from parishes according to his apportionment for Convocation expenses, and of the amounts he had expended on this account. Complete statement of this will be given at the next meeting by the regular Treasurer.

Election of officers was next taken up and unanimous ballots were cast for the Rev. D. C. Gardner, Dean; the Rev. E. H. McCollister, Secretary; and the Rev. E. H. Molony, Treasurer. Then, upon invitation of the rector of that parish, it was decided to hold the next meeting at Santa Cruz.

At this point the Rev. David Evans rose to present the following resolutions which were finally passed by Convocation:

WHEREAS, in the strange providence of Almighty God Whose way is the in the sea and Whose path is in the deep waters, and through the fallibility of mortal men, a marine disaster of unprecedented magnitude has taken toll of more than 1,600 human lives, and, in the swift extinction of man's proudest naval achievement, demonstrated once more at terrible cost the vanity of human effort and the futility of man's powers to cope with the primary forces of nature; be it therefore

RESOLVED: That the clergy and laity of the Convocation of San Jose in the Diocese of California record their heartfelt sympathy with the great multitude of those bereaved by the recent awful disaster to the steamship Titanic, and mingle their earnest prayers with the universal Litany of supplication that the God of Peace Who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, may speak peace to those who mourn and lighten the darkness of their unutterable sorrow. Be it further

RESOLVED: That the offering to be taken at tonight's service be, with the consent of the Dean and Executive Committee of Convocation and of the rector and vestry of St. Mary's Parish, forwarded to the funds for the reilef of sufferers on account of said disaster.

The Conference subject of the afternoon was thereupon taken up. The Rev. W. A. Rimer, rector of St. Paul's Church, Salinas, read a very carefully prepared paper upon "Some Causes of Modern Unbelief." No attempt can be made to summarize the paper, but the substance of the discussion which followed may be worth while:

The Rev. David Evans, of Palo Alto, thought that modern unbelief was due to the lack in our times of Gibbon's "Second Cause for the Success of Primitive Christianity," i. e., to a lack of inspiring faith. He could not but feel that to a large extent the lives of clergy and Christian people today fail to inspire faith and power in the heart of the observer.

The Rev. A. B. Chinn, Menlo Park, quoted a Cambridge professor as saying that what we lack is "otherworldliness"; people are too much satisfied with altruism for this world to the utter neglect of thought for the world to come.

The Rev. G. E. Weagant, Burlingame, felt that one source of the trouble was failure to emphasize the fact that eternal life is a present reality, begun and determined as to its quality here and now.

The Rev. C. H. L. Chandler, San Luis Obispo, maintained that for too many Christians Christ was still dead upon the Cross, not a living Person present in their lives. Whenever he emphasized this point he always noted a keen interest on the part of the hearers of the sermon.

The Rev. J. S. McGowan, Monterey, quoted the definition of faith given in the Epistle to the Hebrews, and said that men do not believe because they cannot see. Therefore, what we need is definite religious teaching, without which morality cannot be taught and faith decays.

The Rev. Wm. MacClean, of Gilroy and Hollister, declared that the Church was failing to reach the "professional" classes largely because religion is to a considerable extent a matter of the intellect, and not enough effort was being made to

"reconcile" religion and science—i. e., to show that there is no conflict. To this sentiment the Dean added the fact that Gladstone had said that out of the eighty-four greatest men of England with whom he had come in contact in the British Cabinet all but four had been Christians. The Dean went on to say that in his experience the doubters had been intellectually humble, the idea of all this seeming to be that if these men were properly understood and approached, there was much the clergy could do for them.

The Rev. E. H. Molony, rector of the parish, referred to the fact that recently a large meeting of scientists had opened with "prayer to nature's God." He felt that men do not so much disbelieve, as believe in the opposite; or else there is apathy, or reaction against extreme protestant principles of Biblical interpretation—men had been brought up on non-essentials as necessary for salvation, and now, finding them no longer essential as once they had been taught, they are at sea.

The Rev. W. A. Brewer, St. Matthew's School, Burlingame, pointed out that the Gospel is before all things else a Gospel of Love; therefore, he who would win men to faith must love God and man, must be in Sacramental union with Christ, sensing his own weakness and the Saviour's strength.

The Rev. Dr. Harrison, Los Gatos, insisted that every man when absolutely alone has trust in God, supporting his contention by reference to incidents in the wreck of the Titanic. If this faith and trust can be developed, then men will believe. Men are hungry for God and will listen, but their faith cannot be quickened by criticism of the Bible.

The Dean, in his masterly way, brought the discussion to a close with an excellence beyond duplication here, and Convocation adjourned to visit the Hotel del Monte and St. John's Chapel just outside its grounds. This little memorial church is a gem of English beauty, and must be a joy and inspiration to the rector of Pacific Grove, who is responsible for the services conducted there.

In the evening St. Mary's was fairly well filled with a congregation which had come to hear the Bishop and Dean Hodgkin speak upon "Social Service in Country Parishes." The Dean confined his remarks to the strictly rural aspects of the case and showed familiarity not only with the religious aspects of life in small communities but with the agricultural history of their development. The Bishop spoke upon the more general features of the topic, especially upon the leadership possible to the clergy. It was a beautiful and helpful service.

On Tuesday morning there was a corporate communion of the clergy, the Secretary being the Celebrant, the Rev. C. O. Tillotson, Epistoller, and the Rev. E. H. Molony, Gospeller. The Dean gave a very fine and spiritual Meditation on the comforts of our religion. After the service automobiles conveyed the clergy to the John Tennant Memorial Hall, where a delightful breakfast was served by Mrs. Whiting and her assistants. The clergy then strolled about the large and beautiful grounds, inspecting the improvements, and choosing sites whereon to locate their cottages when they wish to retire from active service. The waiting automobiles next whisked them away on the beautiful "Fifty Mile Scenic Drive," bringing them back again to the Parish House for luncheon—or rather dinner—of chicken, Belgian hare, etc. Here, after much jollity and speech-making, the sessions of Convocation were brought to a close with well merited votes of thanks to the people of Pacific Grove who had so royally entertained their visitors.

How Long Shall the Sermon be?

By Frederick Lynch.

Is the desire for extremely short sermons so universal as one is led to believe from the frequent lamentings of the press? Do those dear people who are always insisting that the sermon shall not exceed twenty minutes represent the general feeling of the best and most deeply religious members of the flock? The writer must confess that some recent experiences in New York have rather shaken his faith—if he ever had any—in a widespread desire for short sermons with their necessarily light treatment of light themes. Not long ago a friend remarked that he had ceased attending the second service of his church because they had substituted an elaborate musical service with a ten-minute address, and he personally did not consider it worth while to go a mile to church for such driblets (I use his own word. "I would go a long way to hear my minister preach a big sermon on a big theme as he often does and can do." It was only two weeks ago that another friend, referring to the fact that they had substituted musical services through December evenings—Advent music—said, "I enjoy the music but I miss the sermon very much." And he hears good sermons. I have found the feeling quite widespread in New York, so much so that I think some pastors are doubting very much whether the popular music service draws as many people in the long run as does good preaching. I think the readers of *The Congregationalist* will be interested in some instances that have happened here that are at least suggestive to those who are worrying over the proper length of sermons.

Every winter Dr. Charles E. Jefferson of the Broadway Tabernacle preaches a series of sermons on one of the great fundamental doctrines of the Christian faith. One year the course was on the New Bible, another year on the very deepest problems of theology, Things Fundamental. The year before last, if I remember rightly, the course was on the doctrine of the Christian Church. Last winter the course was on eschatology—the doctrine of "last things." Now two things about these courses were very striking—the first, their profundity. Dr. Jefferson wrote these things not as milk for babes, but meat (and real meat) for strong minds. The second striking thing was the length of these sermons. They rarely fell short of fifty minutes and sometimes ran over an hour. But—and I have often heard Dr. Jefferson himself say this—the congregations at these series were larger than at any other time and more interest was evinced in these sermons than in any others.

Another interesting thing to the writer is that the men in New York who preach the weightiest and longest sermons, are, almost without exception, the men who have not only the largest congregations, but who also attract the most young men and young women. Dr. Hillis is apt to preach fifty minutes. His church is crowded with young people from all over New York. That great sermon of Cadman's the other day on arbitration must have taken an hour in the preaching. But at its close the congregation would not go but stayed behind and said it must be printed and spread broadcast. Imagine any preacher treating such a subject in such a statesmanlike way in fifteen minutes. Cadman's church is packed to the doors, not because he is eloquent, but because of what he says.

The same thing is true of Boynton, Jowett, MacArthur and many others. With them the sermon is an opportunity to treat a great theme in a great, profound and adequate way, and neither the preacher nor the congregation are worrying over length. The writer honestly believes that the best and most thoughtful people prefer this sort of thing to a little, commonplace sermonette. For no one can treat a great theme greatly in fifteen or twenty minutes. But some one will say, "You are taking the exceptional men—the great orators—the men who could hold audiences spellbound for two hours should they choose." My personal opinion is that oratory, so-called, plays the smallest part in this thing. Some of these men are not orators in the commonly accepted sense of that word. Some we have in mind even read their sermons, in quiet if passionate tones. The one man in New York to whom people will listen by the hour stands perfectly still and delivers one sentence after another in an almost conversational voice, and often with no flights of either rhetoric or rhapsody. *It is what these men say* and the study and care they put upon their sermons that make them worth the listening to. I wish the editor of *The Congregational* would make Dr. Jefferson drop into a confessional tone some month and tell his brother ministers how much study and work he puts upon that series of sermons on The Doctrine of the Church—how many books he reads. Many ministers would get a new glimpse into the real secret of oratory. My own opinion is that we would speedily get a revival of great preaching in this country if all the ministers could be locked up in a room with the great books of life and power every morning of the week from nine until one.

But it was another instance entirely that suggested this letter—something that has almost made me believe that the people crave long sermons of the profoundest type. I had felt this to be largely true from my own experience in Pilgrim Church. The three winters we ran the People's Forum when the addresses often went over an hour and questions asked kept the people until ten o'clock, the congregations trebled, or when the pastor gave courses on the Bible, as he did every year, the congregations doubled. But I have had occasion recently to frequently visit two unique institutions, two people's churches—The Cooper Union Meetings and the Labor Temple. Here the preacher takes an hour for his sermons and then questions are allowed for another year. Two things at once strike an observer. One is that the weightiest, deepest sermon, one which deals with fundamental forces and problems, is always listened to by both the largest and most interested group of men. It is a wonderful sight, those one thousand eager faces. And the other fact is this, that it is this type of sermon that evokes the most questions. If, as rarely happens, some man preaches a short and shallow sermon, the audience listens out of respect, but they do not linger long. When. Prof. William Adams Brown of Union Seminary preaches—he is a favorite at the Labor Temple—they keep him late into Sunday night with questions on theology.

Is it the length of sermons men object to? Is it not rather the shallowness of the river rather than its miles? As Dr. Abbott once said, "Is it not rather elongated sermons than long ones that tire

people?" Is there not also a danger that ministers may listen so frequently to these people who have not capacity to follow any train of thought for more than ten minutes that they forget that group of intelligent, thoughtful people in the congregation who really have capacity to think and want to be led along the high-ways of lofty thought, and are so supremely interested in the things of the spirit that they do not even see the clock so conspicuously placed on the temple walls. All this is written merely to raise questions. — *The Congregationalist and Christian World.*

From the Editor's Desk

We regret that the press of work has made it impossible for our correspondent to complete the account of the Mission held during April at Paso Robles for this issue. We trust that it will reach us, however, in time for the June number.

Welcome to the *Indianapolis Churchman.* The first issue of this new publication which takes the place of *The Church Chronicle* has just reached us. *The Chronicle* was discontinued for lack of support some time ago, but the need of a diocesan paper was soon felt, hence the coming of the *Churchman.* Bishop Francis is the editor, and the initial number is most interesting.

Ernest J. Lickley of the Los Angeles school department plans to present to the next legislature a bill providing for the prohibition of the sale or use of cigarettes in the State of California. Everyone knows of the evils of the tobacco habit in the growing boy. Cigarettes are the worst form of tobacco, and the constant use of them tends to stunt the growth and dull the minds of the lads who need all their faculties for the accumulation of learning and the engaging in clean, healthful sports.

Scarcely more than two hours after striking an iceberg the White Star Liner Titanic went to the bottom of the Atlantic Ocean on the morning of April 15th. With her went more than 1,600 passengers and crew, over twice the number of those that were saved. Among the men who perished was Major Archibald Butt, personal aide to President Taft, and many others of prominence, and the world was panic-stricken at the awful news. The editor has referred to the disaster more in detail on the editorial page.

Occasional errors in our type are called to our attention from time to time by contributors who dislike, and very naturally, to be misquoted or to have their language mixed. Some of these mistakes will slip through despite our efforts to prevent, but the majority of them occur in copy that is received at the last minute as we are going to press, and are caused by lack of time for proper proofreading.

The editor does not receive nearly as many of the parish papers from the Eighth Missionary Department as he should, and many of the rectors neglect altogether to send in such items of news as they may have. We would be greatly pleased if we could have all of the monthly publications of the parishes and missions, and we also solicit the co-operation of the clergy in the matter of obtaining items of interest regarding their work. Some plan which may have brought good results in your community is just what other clergy are looking for. Why not tell them about it?

San Diego is having her labor troubles which are being freely aired in the papers, and San Francisco was not without a recent demonstration by the unemployed. Agitators are, however, often responsible for misrepresenting the facts, and creating a false situation. In San Francisco recently two men who had been declaiming against the hard times and crying out about their wrongs were offered a day's work at $3.00 each, the employment not being particularly arduous. Both refused, giving as their reasons the fact that the job was not steady, and that one day's labor with no definite promise of more was not worth bothering about. It can easily be seen that neither was very hungry or needy. In the same connection a Yonkers, New York, clergyman writes:

"A gentleman informed us recently that it had been found impossible in the crowd of idle men on Getty Square to engage one to drive a delivery wagon at $60 a month. These men, he maintained, were, in many cases, depending upon the earnings of their wives!"

Twenty-five dollars is rather a large sum for a funeral sermon in these days of the high cost of living, but the efforts of a good priest to collect has enabled our brother, the editor of the *California Christian Advocate*, to vent some of his humor. Listen to what he says:

"Father Becker has taken 'legal' steps to collect $25 for a 'funeral' sermon which he recently preached over a deceased husband in Idaho. The widow did not like the panegyric and offered him $10, but the Rev. Father would not settle on that basis. We wonder that his reverence did not consign the husband to purgatory. The widow would have come 'down with dust' under that pressure. Punish the dead for the dereliction of the living is the way to reach such difficulties."

Simultaneously with the starting of work with a dredger on the site of the Panama-Pacific International Exposition, the directors have ordered the gardners to begin to transplant trees and shrubs from Golden Gate Park and elsewhere. These operations are being conducted at Harbor View where the major portion of the 1915 fair will be held. The important announcement was made during the month that the exposition would remain open from February 20th to December 4th. It will be known as the "Winter to Winter Fair."

A Church news association supplying this paper, among many others, has sent the following, which is of more than passing interest:

"A curious condition obtains among Christian ministers of America, as just reported by one of the bishops of the Episcopal Church, who is among the best known of American Christian leaders, but must here be nameless. There are applying to him, he says, scores of ministers from other religious bodies asking him to receive them into his Church. He is unable to do so, owing to lack of rectorships for them, but he states that they are so numerous and so insistent that, were there dearth of young men entering the seminaries for a year or two, he believes he could himself fill the demand.

"Ministers who apply to him are resident in almost every State, and they are in practically every religious body. Asked if any Roman Catholics apply, he replied that not a week passes that some do not, and that they are quite as numerous in proportion as are those applying from other bodies. He does not assume, he says, that his Church is over popular, but rather that there is tremendous unrest among ministers, and that others beside him, in positions where they might place new men, are besieged as he says he is with applicants for admission into their respective Churches. He says those applying are by no means young men, nor are they men who have failed in present pastorates. He intimates that were he to give names, which he refused to do, many people would be surprised at the desire of some men to quite prominent pulpits which they now hold."

Nothing is said here about the necessity for clergymen desiring to be received into our Church taking a course at a Divinity School before being ordained. Mayhap that is the secret of the stumblingblock.

It is not very often that a newspaper retracts a statement. When it does so it is usually in a small item at the foot of some article of importance or in some other place where it will attract little attention. It is a pleasure to record, therefore, that the *Spokane Press* has given considerable space to a retraction of the story that led Dean W. C. Hicks of Spokane to bring suit against the publishers for libel in the sum of $50,000. The editor thought fit not to mention the accusations when they were made by the paper concerned because of a belief that they were of a rather flimsy nature. He feels, however, that now that a retraction has been made by the *Spokane Press*, and the libel suit dropped by the Dean, this extract from the apology should be quoted:

"The libel suit for $50,000 filed by the Very Rev. William C. Hicks, dean of All Saints' Cathedral of this city, against the Spokane Newspaper Company, has been dropped.

"The article upon which the libel was based appeared in relation to certain statements made in the *Spokane Press* concerning the Very Rev. Dean Hicks and his causing the arrest of a woman on the charge of insanity and other things in relation thereto.

"The *Spokane Press* desires to state that it now knows Dean Hicks to be innocent of such charges and the victim of circumstances in his priestly ministrations in attempting to do a kindness to one sick and in trouble.

"The *Press* regrets having done Dean Hicks an injustice to his character and his reputation."

The Bishop of Oregon tells of holding service in a place where the Church was practically unknown. "A Dunkard lady," he says, "in strange headgear, said to the wife of one of our clergy: 'Well, I declare! there seems to be a new sect cummin' up every day! This is the first I've known of Episcopals, and I never saw such goin's on afore!' The clergyman's wife replied that this was no sect, and the service was very old, that the bishop was one in a long line of succession from the Apostles, and that we believed in the Holy Catholic Church; and the Dunkardess was interested enough to remain for the sermon."

Tempora et Mores

SOME CLIPPINGS.

A little light on denominational "tempora et mores" may come to the thoughtful reader from a careful perusal of the following news items and announcements clipped from various publications of "our separated brethren:"

"It is with more than ordinary pleasure that Dr. Aked announces that the Rev. Bradford Leavitt, of the First Untarian Church, has invited the members of this church and congregation to unite with the members of his church and congregation in the observance of the Lord's Supper on the eve of Good Friday—Thursday, April 4th. Dr. Aked rejoices in this exhibition of catholicity and of the underlying spirituality which binds together those who profess widely divergent creeds. It is a gracious act on the part of Mr. Leavitt to invite us, and it will be a great occasion and one which we shall always remember when Unitarians and Congregationalists sit down together at the Table of the Lord to show forth His death "until He come."

The service will be held in the First Unitarian Church, corner of Franklin and Geary streets, at 8 o'clock p. m. Mr. Leavitt and Dr. Aked will take part in the administration of the Lord's Supper. The devotional address will be delivered by Mr. Leavitt."

(Commended to the "Commission on Faith and Order." Names cannot well be omitted.)

"In *The Congregationalist* of March 16th it is said of Bishop Doane that he is, 'as he celebrates his eightieth birthday, the oldest bishop of any branch of the Church in the United States.' Bishop Henry W. Warren, of whom there is mention made in a paragraph on the following page, entitled A Resurrected Theological Seminary in Colorado, the senior active bishop of the Methodist Episcopal Church, was born January 4, 1831, which seems to make him more than a year older than Bishop Doane."

(Commended, in spite of minor errors, to those who love "the historic episcopate," but not the doctrine of the Apostolic Succession.)

"Next Sunday being Palm Sunday, a special musical program will be rendered by an augmented choir at three in the afternoon. Dvorak's 'Stabat Mater' will be sung. Flowers given in memory of departed loved ones will be used in decorating the auditorium for Easter Sunday.'

(This is from a Congregational paper. What further need has the Church for All Saints' or All Souls' Days?)

"The choir has in preparation a splendid cantata, 'Christ the Crucified,' which will be rendered at the *Easter* Concert Sunday night, April 7th."

(This Methodist congregation, however, observes "Passion Week.")

"*Easter Bazaar*, ladies of M. E. church. Indoor Fair and Society Circus, at *Moose Hall*."

(This announcement was for *Good Friday*, but in another town than the preceding.)

"A Roman Catholic church in New York is inquiring as to the whereabouts of a bundle of relics which used to be on its high altar and which has been missing for more than a year, to the great loss of the congregation in the cessation of miracles of healing. If any of our readers come across a parcel about fifteen inches square containing, among other things, a piece of the cloak worn by St. Joseph, pieces of bones from fifty-five saints, including all the apostles, St. Stephen, St. Patrick, St. John the Baptist and others, a piece of the true cross, a piece of the Saviour's cloak, small parts of the table used for the Last Supper, parts of the Holy Sepulcher and a piece of the rope with which Christ was scourged—all authenticated by Pope Gregory as early as 1842, will they please send them as speedily as possible to the rector of St. John's Church, East Seventy-second street, New York."

(We do not pretend to defend the authenticity or the value of the "package" lost; but this seems to Dominic a scurrilous piece of writing for a leading denominational journal—worse than anything *he* ever wrote, and that is saying a good deal, no doubt!)

The same paper makes reference to a suit over ceremonial in one of our Churches, and in so doing speaks of our "priests." It also, however, refers to our "excommunication office" (?), to "irresponsible priestly authority in a *Protestant* Church," and calls one of our Bishops a "prelate." Surely here is some confusion of ideas, or at least a lapsus stili; we had thought "priests" in a "protestant church" to be a contradiction in terms"!

Why Clipped.

These quotations and remarks are all made in a spirit of charity—partly of charitable fun over the incongruities, partly of charitable regret at the errors of brother Christians who are thus seen to be groping after something if haply they may find it. It is certain that they are groping after a Church "sense" and practice, for many letters and editorials might here be quoted in which leading denominational men and journals are urging the observance of Lenten practices upon their people. It is well. Even such a "narrow minded bigot" as Dominic rejoices to see these "tempora et mores" even though a bit bizarre or amusing now and then—like the actions of a "nouveau riche" in the department of ecclesiastics. It is only by practice that we learn, and the way to begin is *to begin*. This is really one of the most important signs and movements of our times. Therefore at the risk of being more tedious than usual Dominic begs to add more.

The Beauty of Holiness.

On Christmas morning the venerable Dr. Parker, of the South Church, Hartford, Conn., instead of preaching a ser, mon, rambled for a while in a reminiscent way, says the *Catholic Transcript*. His recollections are most interesting. He declared that he was brought up in a region of New England where the observance of Christmas was practically unknown, and "where none of the chief days of the Christian year were regarded. Thanksgiving Day, New Year's Day and Fast Day were observed more piously and pleasantly, but as for Christians, Easter or Whitsunday, or any other Christian festival, we knew nothing of them except tnat in far-away Papistical or Preletical Churches such vain things were in vogue." Dr. Parker declares that there were no Catholics where he spent his boyhood and youth. He continues: "I may have been exceptionally ignorant and provincial, and yet I recall that soon after coming here, one of the brightest Congregational ministers of this State, a college graduate, asked me one day: 'What is the "Te Deum" of which you speak so highly?' Even at a much later date, when Mr. Moody was here, that same Mr. Moody confessed to me and to Mr. Twichell that he did not know what the Apostles' Creed was! We showed him a copy of it, he read it, and said: 'Why, that is good, very good!'"

A native of Maine, Dr. Parker, shared with his fellow citizens the general "distrust of everything non-Calvanistic and un-Congregational." But when he came into contact with those who believed in liturgical worship, a new horizon opened up before him. His experience affords an argument for the necessity of liturgical forms for some natures. He says: "I found myself in a new atmosphere, almost in a new religious realm. I made the surprising and delightful acquaintance of other and hallowed modes and forms of worship. Some deep-latent and unconscious liturgical sense within me was awakened, and I began to perceive and feel the bareness and bleakness of the current conventional services that everywhere prevailed in our own churches. I delved in the rich stores of liturgical literature, saw what the great festivals of the Church and the order of the Christian year meant, and went to work very quietly, patiently, and (I still think) prudently, to bring to pass some desirable changes and improvements in this church and so in others."

The clipping above is especially commended to a class of Church people who will be readily recognized by all but those to whom it applies. How complimented the Church must feel by Mr. Moody's remarks, especially on the Apostles' Creed! But isn't it pitiful? However, anyone at all familiar with the current thought of the men of Dr. Parker's denomination cannot but be impressed by how many there are like him today. For instance:

Finger Bowl at Communion.

Don't be shocked; no irreverence was intended by the Congregationalist editor from whose paper this "head" is taken, as is the following "subscriber's letter" over which the "head" was printed:

"A part of our Individual Communion set (which part is provided by a special gift) is a finger bowl which is set on one corner of communion table with a special napkin. Our pastor never forgets to use this finger bowl before 'breaking bread.' A comforting act, too, to the thoughtful onlooker."

This is indeed a rather unexpected source for an argument for the Lavabo, but here it is in black and white; and it is not the first time that Dominic has seen this matter mentioned in the paper quoted. And speaking of this and the previous paragraph, did you never observe the pitiful incongruities of which the non-liturgical bodies are generally guilty when the "deep-latent and unconscious liturgical sense within" them has been awakened? For instance, *red* cassocks on a Sunday School choir—as though cassocks and cottas, Te Deums, chants, and intoned Lord's Prayers were not of themselves sufficiently out of place in their forms and, from an architectural standpoint, even in their very buildings. Many pastors realize the pathos of it, for a great many of their new buildings are given a *Churchly form*, and even equipped with chancels, lecterns, and altar-like communion tables. We should rejoice at this evidence of a developing sense of "the beauty of holiness." And to show that there is such a development going on, let us quote the following words from the successor of Dr. C. R. Brown of Oakland:

The Vocabulary of Symbol.

Under this title the Rev. Herbert A. Jump addressed his communion talk to his people a few weeks ago. He said in part:

"In our Congregational churches we do not have an over-supply of symbolism. Therefore, we should the more preciously guard whatever has been permitted to us. For example, ought not the sacrament of our Lord to become almost the center of our formal religious life? Ought not all the details of that sacrament to be worked out with scrupulous care, and all of the participants be so trained in their various duties as to make it an occasion of deep and lasting impression? In order that this may be so, ought not the symbols of the sacrament, for example, the communion table itself, be kept sacred to the one use to which it was consecrated? I shall never forget the shock with which I entered a certain church a few years ago. The ecclesiastical council had just completed its business, and a number of the ministers were still remaining for a chat. Three men, to my astonishment, were actually seated on the table of our Lord. They were laughing over some funny stories that were being exchanged. Meanwhile, between their dangling legs I was able to see the motto inscribed on the front of the sacred table, 'This do in remembrance of Me.' Thoughtless it was, to be sure, on their part; but had they any excuse to be thus thoughtless? It is surely no honor to God Almighty to use the table ordinarily sanctified by the presence of the sacred elements as a flower-stand or as a secretary's desk, or as a book shelf. If it may be used for anything other than the holding of the bread and the wine, the line must be drawn at the regular offering in which the Christian gives back his life to the Master who gave His holy life for the salvation of the world. Let the bread and the wine of the Master's gift to us and our money as our gift to Him be the only things ever permitted to stand on that wood which has been hallowed for most holy symbolic ends"

This is all commended to those Church people who see no reason for making the Altar the central feature of the Church, or for adorning it and its officiating ministers with the best that art and money can do—especially to those who show it no outward reverence by hushed words and deeds. Finally, and once again, this —like the increasing denominational observance of Lent—is a cause of rejoicing. For who does not know that in the past liturgical prejudice has caused misunderstandings and ill feeling? Let us, therefore, rejoice when a Methodist orchestra plays a selection from "Mozart's Twelfth Mass," and Congregationalists wear red Sunday School cassocks and use Lenten "Daily Offering Envelopes," and Presbyterians have a prayer book, stained glass windows, and organs, etc., once regarded as instruments of the devil. Let us rejoice, for, while it does not mean Church Unity, it does mean the decay of much bigotry.

In a Word.

There may not be much "in a name," but there is sometimes a great deal in a word. And so we add here to the list of clippings at the beginning of this column the following from an Easter announcement:

"Sermon Hymn—'Angels roll *and* Rock away.' "

This must have been some godless "Episcopalian preacher"; surely no other would so shockingly flout the cause of prohibition!

DOMINIC.

The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

Work will be begun at once on the new church building for Trinity Parish, Santa Barbara, which is to cost $40,000.

At a meeting of the vestry of the St. Michael's Church, Anaheim, April 2d, the Rev. R. O. McIntosh of Imperial was unanimously elected rector.

Bishop Johnson has sent to Imperial Valley two of the four portable chapels, which he recently purchased for mission work. One of those is located in Brawley and the other is being erected in El Centro.

The Rev. Robert B. Gooden, head master of the Harvard School, Los Angeles, has resigned the rectorship of St. Luke's Church, Long Beach. It was thought at first that Mr. Gooden intended to remain in Long Beach, even though he had assumed new duties, but such is not the case. He has, however, consented to stay until his successor has been appointed.

Major Henry T. Lee, Chancellor of the Diocese of Los Angeles and senior warden of St. Paul's Pro-Cathedral, died on April 3d. Major Lee was an attorney, president of the Public Service Commission, and a citizen of great prominence in Southern California. He was a member of the Grand Army of the Republic, of the Chamber of Commerce, the California Club, and the Ellis Club. In his death the Church has lost one of her most ardent supporters, and the community one of its best citizens.

The funeral was held at the Pro-Cathedral on April 6th, the services being conducted by Bishop Johnson and Dean MacCormack.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

Bishop Keator broke ground for the new Church for Trinity Parish, Everett, on March 25th. It is almost twenty years since the parish was organized, and its growth has been of marvelous steadiness. The structure is to be of red and clinker brick and will cost $22,000. The Rev. Edward M. Rogers is rector.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

The new Church of the Holy Spirit, Sutherline, was opened for the first time on March 31st. In the evening Bishop Scadding was present, and the confirmation of nine candidates was followed by the blessing of the altar and furnishings. The Rev. Charles Wilson Baker is rector of the parish.

An appeal issued by Bishop Scadding on April 14th urged every communicant in the diocese to give at least $1 a year towards the support of the home missionaries. Surely there should be a generous response. If $3,600 each year can be realized in this fashion each of the fifteen clergymen depending upon these funds in part would receive a comfortable salary.

The twenty-fourth annual convention will be held at Trinity Church, Portland, beginning on May 15th. On the evening of May 14th there will be a preliminary service at which the Bishop will deliver his annual address in St. Stephen's Pro-Cathedral. All delegates are expected to be present. The program follows:

Wednesday, May 15th—Trinity Chapel, Holy Communion, 9 a. m. Business session at 10 o'clock in Trinity Parish House. Lunch at 1 o'clock. Business session at 2:30 p. m.

Thursday, May 16th—Ascension Day. Trinity Chapel, Morniny Prayer at 9:30 a. m. Business session at 10 o'clock in Trinity Parish House. Lunch at 1 o'clock. Business session at 2:30 p. m. Missionary meeting at St. David's Church, 8 p. m.

Annual meeting of the Woman's Auxiliary in St. Mary's, Tuesday, May 14th, morning and afternoon.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

A class of fifteen members were confirmed at Grace Church, St. Helena, on March 28th.

The picturesque little church in Sonoma has been completed and at the Easter services there were large congregations. The Rev. Thomas Parker Boyd is the priest in charge.

Owing to the prevalence of measles in Petaluma, only two out of a goodly class of candidates for confirmation could be presented on the occasion of the Bishop's visitation to St. John's Church, March 24th.

Bishop Moreland has just opened a work among the Indians in the Klamath Valley. Here reside about a thousand out of the 12,000 unevangelized Indians of

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California. After many years of endeavor to plant this mission, the Bishop has secured the Rev. John E. Shea, who begins active work at once.

The entire diocese sympathizes with the Bishop in the loss of his mother, who passed away while he was hurrying East in response to a call to her bedside. Mrs. Moreland was well known and liked by many in California, and her pride in her son, who had been chosen for the high office of Bishop, and her thankfulness to God for the blessing of his ministry were things good to see.

The convention of the diocese will be held at Trinity Pro-Cathedral, Sacramento, beginning on the evening of May 13th with a preliminary business meeting and a short service. At the close of this service an informal reception, by the Bishop, Mrs. Moreland, clergy and Church people of Sacramento, will be given to the visiting delegates and their families in the Cathedral House. Tuesday morning, May 14th, after Holy Communion, the Bishop will read his annual address. The afternoon will be given to a report of the Board of Religious Education. At night a men's supper or public meeting is proposed, with reports on the Forward Movement. Wednesday will be given to business and elections, Wednesday afternoon to the Woman's Auxiliary, and the same night to a missionary meeting conducted by the Woman's Auxiliary. Thursday morning there will be Holy Communion, sermon and closing session for the Woman's Auxiliary in St. Paul's Church. Every mission is entitled to three, and every parish to five delegates.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

A reception had been planned for Bishop Rowe at Juneau for March 19th, but his steamer was late, and he could only spend two hours there. The Bishop is now at Cordova, but soon leaves for Fairbanks.

The Bishop ordained W. H. Ziegler to the diaconte at Valdez on March 15th, and in the evening confirmation services were held. Mr. Ziegler, who presented the candidates, has long served as a lay reader in the district.

The keel of a thirty-foot power sloop was laid in Seattle on March 26th, and during May it will be transported to Alaska for the use of Bishop Rowe. It is built to withstand the ice and will carry a crew of four Eskimos.

DISTRICT OF EASTERN OREGON.

Rt. Rev, R. L. Paddock, D.D., Bishop.

Bishop Paddock will attend the International Clericus at Portland this month.

The Bishop visited Pendleton on March 31st, and confirmed a class of ten candidates.

DISTRICT OF HONOLULU.

Rt. Rev. H. B. Restarick, D.D., Bishop.

Bishop Osborne of Springfield has been on the Islands on a vacation, and preached several times at the Cathedral.

The district is preparing for the jubilee celebration and much disappointment has been expressed that Bishop Nichols has found it impossible to be present.

At Schofield Barracks, Leilehua, Chaplain Pruden has had erected a church building which is used at different hours on Sunday by Anglicans, Roman Catholics and Presbyterians.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

The Cathedral choir of St. Michael's sang Stainer's Crucifixion, at the evening service of Good Friday.

On the evening of Easter Sunday the rite of Confirmation was administered to a class at St. Michael's Cathedral, Boise.

The Rev. Ravid Jones has returned to Boise, after a long visit in the East, and will resume his work at Grace and Christ Churches, in Boise.

Two adult Bible classes have been formed at St. Michael's Cathedral, and are well attended, much interest being manifested.

Bishop Funston has just returned from a long trip to the extreme northern part of the district under his supervision, during which he almost reached the Canadian border. While away he held eighteen services at various points and confirmed several classes. A new church has been completed at Bonners Ferry, in Bonner county. This is the farthest northern point in Idaho where the Church is represented. A church has also been completed at Spirit Lake, in Kootenai county. The work at these two places is under the care of the Rev. H. G. Taylor, general missionary of Northern Idaho. During the coming summer it is planned to erect church buildings at St. Maries, Kootenai county, and at Sand Point, in Bonner county. The church at Coeur d'Alene is also to be rebuilt. Bishop Funston reports present conditions favorable and the outlook promising. The Bishop left Boise on the 23d instant for Southern Idaho, where he visited Christ Church, Shoshone, in the morning, and Trinity, at Gooding, in the evening, of the 24th of March, and on the 25th was at St. Barnabas, Wendell, Idaho.

H. N. Elkington,
Registrar St. Michael's Cathedral Chapter.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

The Rev. Aaron F. Randall of Independence, Kansas, has assumed his duties as rector of Holy Trinity Church, Spokane.

Bishop Wells has secured the services of the Rev. H. O. Nash of Pittsboro, N. C., as missionary for the Okanogan District. Mr. Nash was formerly a lieutenant in the English navy.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

A farewell reception was tendered to the Rev. G. R. E. MacDonald on April 15th at Hanford. Mr. MacDonald has accepted the call as Dean of the Pro-Cathedral, Fresno.

The Easter Evensong was an especially beautiful service at St. John's Church, Stockton, this year. After the stirring processional hymn, "Christ is Risen," a shortened form of evening prayer was intoned. As an offertory Stainer's great work, "The Daughter of Jairus," was splendidly sung by the choir.

The wonderful feeling that marked the rendition of the solos and choruses on Good Friday night was in evidence even to a greater degree in the singing of this beautiful work of Stainer's. The splendid choruses, "Awake Thou That Sleepest" and "To Thee Be Everlasting Praise," were never better done. The work for treble and male voices alone was in perfect tune, the shading and expression very well done indeed. The impression left with the congregation will not soon be forgotten. It is planned to repeat the work at the time of the Bishop's visit for Confirmation, the first Sunday in May.

A three hours' service was conducted in St. John's Church, Stockton, on Good Friday, by Bishop Sanford. This service was from 12 m. to 3 p. m., and was well attended throughout, the closing addresses being made to a well filled church. The talks on the Passion and Suffering of our Lord were very impressive and helpful, being entirely free from the exaggeration common to such addresses.

Fully two hundred people received Communion on Easter day. One hundred and thirty-one dollars was sent to the Bishop for General Missions, and $69 for work in the Jurisdiction of San Joaquin. Without desiring to appear disloyal to the Missionary work of the Church, I wish it were possible for San Joaquin to concentrate upon its own missionary problem for some years to come. It certainly would hasten a diocesan consciousness and status if this jurisdiction could do this.

W. T. Renison.

DISTRICT OF UTAH.

Rt. Rev. F. S. Spalding, D.D., Bishop.

Bishop Spalding is now on his way West, and expects to arrive in Utah about the 10th of May.

The Rev. Paul Jones has raised here in Utah the $2,000 dollar mortgage that was on the plant at Logan, Utah.

The clergy of Salt Lake City meet every Monday noon for luncheon and have an informal clericus. In this way the different ministers are managing to get better acquainted and to promote a more consistent policy of Church work in the city.

Rev. D. K. Johnston of Salt Lake City left for his vacation in the East on Thursday the 18th of April. He expects to be gone about six weeks. Since leaving Logan, a little over a year ago, he has been working in Salt Lake City trying to found a University Mission at the University of Utah.

Rev. M. J. Hersey, who has the overseeing of all the Church work—both Indian and white—on the Utah Reservation, spoke to the Girls' Friendly Society of St. Paul's Church, Salt Lake, on the work that is being planned for the G. F. S. Lodge at Vernal. The Lodge is about completed and will be opened some time this spring.

Rev. Mr. Hunting, secretary of the Eighth Missionary Department, during the week beginning April 11th visited all the churches and missions in the neighborhood of Salt Lake City. In that week he spoke of the work of the department to the Men's Club at Ogden and at a social meeting of St. Paul's Church, Salt Lake City.

As Bishop Spalding has been unable to return from his missionary trip in the East till the first part of May, he asked Bishop Brewster of Western Colorado to take some of the confirmations in Utah. Bishop Brewster, therefore, has been in Utah for the past week. On Sunday, April 21st, he confirmed nineteen at St. Mark's Cathedral in the morning, and a class of sixteen at the Church of the Good Shepherd, Ogden.

THE SEATTLE SEAMEN'S INSTITUTE.

By The Rev. G. Clement King.

It is with very great pleasure that I contribute this article on the progress of the Seamen's Church Institute in Seattle for the first three months of its life and work. I need hardly say how much such a work was required here before it came into being, nor how much it is now appreciated by the men themselves, now that it is in actual operation, as its need and utility are being more and more demonstrated as time goes on.

There are doubtless many of the readers of The Pacific Churchman who are much interested in the work of the Church among the seamen at large, who are not acquainted with the vast extent and importance of the shipping in the Port of Seattle, or the number of men of all nations who come here in the course of the year, who will be especially glad, not only to know that these men come here in their thousands every year, and that many of them are Churchmen and devout Christians, but that they are now being cared for in the Institute which is one more link in the chain running around the world, through which the Church in the past has so nobly cared for the spiritual and moral welfare of "those who go down to the sea in ships." It is also, I think, worth noting, that the Diocese of Olympia is the second to establish the "Seamen's Church Institute of America" since the adoption of the resolution by the House of Bishops in 1907, to create such an Institute, the first being in New York City.

It is not too much to say, even at this early date, that the shipping being done on the whole Pacific Coast at present is as nothing when compared with what will be done on and after the opening of the Panama Canal, and the great question of today is, will the Church be ready with men and money to meet the needs as they arise?

First, as to men: The Chaplain must be a man among men, a priest of the Church, having a personal experience of his own salvation through Jesus Christ, and not only passive, but positively believe that He, Christ, will "save to the uttermost all who call upon God through him," for he will meet with many whose sin-wrecked lives will be apparent, but in whose heart will still be the "image of God." If the Chaplain has ever been to sea, himself, and if he has ever been "astride a lee yard arm" in a "gale of wind, off the Horn on a pitch dark night, "passing the earring, and heard above the roar of the wind and sea the well known shriek, "Haul out to leeward"—his love and patience will be of greater value to the men of all classes and creeds and nations as they come under his care for spiritual or moral guidance.

Also, the Chaplain must be able to give all his time to his work in the Institute, and on the waterfront; to give an evening service in the chapel every evening, and at least one service on Sunday, while his whole work is, and must ever be, of a much more varied and interesting character in its detail and results than that of the work of the parish priest. Therefore, as the number of Chaplains increase, and the number of Institutes multiply along our coast in the Eighth Missionary Department, there will grow up a stronger bond of union and fellowship among the Chaplains in and for their work, that the Church Triumphant alone will be able to reveal what the Church Militant has been able to do for those men of much need and little opportunity.

Second, the money: We, being co-workers with God, He will provide the men; but He has left it with His co-partner, the Church, to provide the money. The new Seamen's Church in New York City is going to cost, when finished, $675,000. The least that the Church should provide for this work on this coast by 1915, for rents and running expenses, would be $50,000.

With this sum as a nucleus, the work could be undertaken, and a staff of, say, ten Chaplains, with a territory reaching from Blaine on the boundary line of Washington, to San Diego on the Southern boundary of California, put to work; then would the Church indeed be rising to her opportunity; then would she create a sphere of usefulness and opportunity both for money and talent, which has not yet found a channel through which either cared to flow. May we not hope under God, that a more complete knowledge of the subject may result in the opening up of such a channel?

In the three months in which our Institute has been open, the following figures taken from the books kept for the purpose will be of interest: Total number of visitors, 763, of which 339 were sailors; 48 sailors attended service in the chapel of the Institute, or in Trinity Parish Church adjoining, while three of the men received Holy Communion.

The Institute is located at 715 Cherry street, in one of the Guild halls of Trinity Parish, kindly placed at our disposal by the vestry. The rector, Rev. H. H. Gowen, the Brotherhood of St. Andrew, and the Daughters of the King are untiring in their interest and efforts for the success of the work, and this fact is one of the great factors in building up a strong Institute, where the rectors and the parishes give their hearty co-operation to the Church's work along all lines.

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General Church News

HOUSE OF BISHOPS FILLS VACANCIES.

Sixty-four bishops were present at the special meeting of the House of Bishops, which was held on April 11th and 12th at Synod Hall, New York.

The Rev. George Biller, Jr., Dean of Calvary Cathedral, Sioux Falls, was elected Missionary Bisnop of South Dakota, and the Rev. Dr. Herman Uage, rector of St. Paul's Church, Chicago, was selected as Missionary Bishop of New Mexico. The first named is a Berkeley man, and served five years as vicar of Incarnation Chapel, New York. He went to Sioux Falls in 1908. The Rev. Dr. Page is a Harvard man, and the Cambridge Theological School, and saw service in Idaho, and seven years at St. John's, Fall River, Mass., before going to Chicago, twelve years ago.

The resignations of Bishop Van Buren, of Porto Rico, and Bishop Brown, of Arkansas, were received and accepted, and Porto Rico was placed under charge of Bishop Knight, of Cuba, until the meeting of the next General Convention. The application of Hayti was received, and Bishop Tuttle, as Presiding Bishop, was asked to take that work under his charge for the present. The wish of Bishop Rowe to remain in Alaska was agreed to, and his election to South Dakota was recalled.

A missionary mass meeting was held in the Cathedral in the evening. One thousand persons were in attendance. Bishop Tuttle presided and the addreses were made by Bishop Gailor, of Tennessee; Bishop Spalding, of Utah, and the Rev. S. H. Littell, of Hankow.

THE CHRISTIANS OF PEKING.

Unique honor was accorded the Christian community of Peking, China, when His Excellency Yuan Shih Kai intimated that he would be glad to meet four delegates at the Foreign Office on Friday, the 23rd of February, and, accordingly, the Revs. Cheng Ching I, of the London Mission; Chen Tung Te, of the Methodist Mission; Li Yuan Ho, of the American Congregational Mission, and Ku Tien Wen, of the American Presbyterian Mission, were appointed. The first-mentioned minister, who is on the Continuation Committee of the Edinburgh Conference, was spokesman for the deputation. He congratulated His Excellency on the great service he had rendered in bringing order out of chaos, and the help he had given in bringing the war to a speedy termination, and assuring the newly elected President that Christians were praying for him. Yuan Shi Kai replied in a delightful manner, assuring the deputation that religious liberty would be fully assured, and every effort be made for the bringing in of a better day, etc. The Rev. Frederick Brown had been specially requested to attend to assist in the interesting ceremony. Musical and military honors were accorded the deputation on the same scale as those given to ministers. Refreshments were served, and a delightful time was spent in an informal way with the new President. Besides this, he has deputied His Excellency Hu Wei Te, of the Foreign Office, to attend a mass meeting to be held by the Christians in celebration of the event. Such honors have never before been granted the Christians of Peking.—*The British Weekly.*

In the National Arts Club Building, during the month there was given a luncheon to the Rt. Rev. Bishop Tuttle, Presiding Bishop of the Protestant Episcopal Church, and he, with a number of laymen and clergymen, were the guests of Mr. Charles R. Lamb. Bishop Tuttle was in New York to attend a meeting of the House of Bishops on matters relating to the filling of vacant Sees. Acting as cohosts with Mr. Lamb were his brother, Mr. Frederick S. Lamb, and his cousin, Mr. Joseph G. Lamb.

The inception of the lunch was due to a desire on the part of Mr. Lamb to have Bishop Tuttle, who is an old personal friend of the Lamb family, meet informally with some of the leading laymen of the Diocese of New York.

Informal speeches were made by Bishop Tuttle as the guest of the day, by Bishop C. S. Burch, in the absence of Bishop Greer who was detained by diocesan duties, and by Mr. J. Agar, Dean Van Amringe, Dr. E. R. L. Gould and Charles R. Lamb.

The terrible tragedy at Hillsville, Virginia, on March 14th, when lawless mountaineers shot down judge, prosecutor and jury, carries a lesson for the Church. While not condoning nor excusing these utterly indefensible acts, we should, nevertheless, see in them a warning that the young people of the mountains must have the chance for education and religion so long denied them. Two hundred thousand children are without school advantages, and a million of people have had no religious opportunities.

Two bishops were consecrated simultaneously in the foreign field, on March 25th, the Feast of the Annunciation. In Shanghai the Rev. D. Trumbull Huntington was consecrated as Bishop of Wuhu, and in Tokyo the Rev. H. St. George Tucker, D. D., as Bishop of Kyoto.

Dr. Tucker leaves a responsible position as president of St. Paul's College. The post will be filled by the Rev. Charles S. Riefsnider, who begins his work at St. Paul's on April 1st.

Trinity Parish, New York, has adopted the Forward Movement plans suggested by the Board of Missions. The every-member canvass is now under way, and the weekly offering through the duplex envelope is to be used in the parish church as well as in the eight chapel congregations.

The offerings of the Church for mission work still continue to increase. They are now some $70,000 in advance of last year at this time. This record, if maintained and improved upon, may make it possible to close the year without debt.

The National Convocation of the Orthodox Apostolic Church in Haiti having requested our House of Bishops to take charge of its affairs, the Presiding Bishop has appointed and commissioned the Rt. Rev. Dr. Knight, Bishop of Cuba, to exercise Episcopal administration and supervision in Haiti.

Bishop Millspaugh of the Diocese of Kansas has directed a communication to the clergy and laity stating that he will ask for a Bishop-coadjutor when the annual convention meets in June. The Bishop is in ill health, and is acting on the advice of his physician. He has offered to relinquish the greater portion of his salary.

Bishop Doane of Albany celebrated his eightieth birthday on March 2d, and congratulations came to him from all parts of the world by letter, by cable and by personal visit. The celebration of the occasion was begun by a service of the Holy Communion in All Saints' Cathedral. This was followed by a luncheon given by the graduates of St. Agnes' school who later presented the Bishop with $9,000 for the school endowment. In the evening Bishop Brent was guest of honor at a dinner given by Bishop Doane. The Bishop has been in charge of the Diocese of Albany for forty-three years. He was ordained to the Diaconate fifty-nine years ago by his father, who was then Bishop of New Jersey. Bishop Doane has had an active career, and is still full of life and vigor.

Bishop Anderson has asked to be released from his appointment on the deputation to visit England and Germany in behalf of the World Conference on Faith and Order.

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Editorial

THE SERMON.

In widely divergent quarters of the world ecclesiastic there is noted an increased attention to the sermon—some arguing that the "hearing of sermons" is in itself an act of worship, others discussing its length and proper subject-matter, and all using it. In the Roman Catholic Church, which has not latterly been famous for its emphasis on popular preaching, we observe especially a different attitude toward the sermon. If Rome has felt it wise to use again the power of the pulpit, and to do it with great effect both on her own and upon non-Catholic people; if the denominational world is beginning to sicken of cheap lecturizing and sensational "evangelizing" methods; if preaching is again being taken seriously, after the fashion described elsewhere in these pages, not only by protestant but as well by Roman Catholic leaders, is it not well for us to ponder well the dignity and immense importance of the preaching office? Our Church has an unique message to proclaim, not any "via media," as it has been so cleverly but fallaciously called, not any "middling" truth, but whole truth—or, more modestly put, the essential truths held by all parts of the Church. That people will listen to this truth when seriously and earnestly presented we have reason to believe. Ought the sheep ever to be allowed to look up and then to go away hungry? We would be the last to minimize in the least the ideal of worship for worship's sake and for the feeding of the spirit; but when we know that, practically, very few hearers are capable of a sustained act of devotion, we would exalt the importance of the sermon—as a means if instruction, yes, but always such instruction as shall carry with it a genuine spiritual message. Have a care, O thou ordained prophet of God! Yea, let the preacher remember, when he faces twice a week a hundred expectant faces, that behind those uplifted eyes are a hundred human souls in need of the pure Word of God. They are at his mercy for half an hour or more. Shall a man walk jauntily up to a responsibility like this and drivel out "in the Name of the Father and of the Son and of the Holy Ghost" the first "inspiration" that pops into his head; or shall he mechanically drone out monotonous platitudes that might edify an angel but are uninspiring to a soul struggling with sin? To handle the "Bread of Angels" and give the "Drink of Heaven" is indeed a sacred and a heart-searching office; but the priest ought also to tremble in his pulpit in the presence of the Word. So we rejoice at these various current evidences of attention to the sermon, and hope that our own clergy will show themselves no whit behind the rest of the prophets in serious devotion to this side of their work.

THE RIGHT TO MARRY.

The recent action of the authorities of our Cathedral in Chicago has of course provoked much discussion in papers of all kinds—some of it sensible, some radical, and some of it sentimental rot from ministers of one sort and another. Among the editorials of the "Congregationalist and Christian World" we find a comment so sane and searching that we quote it here:

"The Dean and chapter of the Protestant Episcopal Cathedral of St. Peter and St. Paul in Chicago have taken an important step in eugenics. They announce, with the approval of Bishop Anderson, that all candidates for marriage in the cathedral must present a certificate of health from a reputable physician to the effect that they are normal, physically and mentally, and have neither an incurable nor a communicable disease. It would be well if all pastors, especially in city churches like this Episcopal cathedral, where personal acquaintance with the bride and groom is not assured, would establish and maintain such a rule. As it now is a minister must often fear that he is conniving at a communication of the loathsome sexual diseases to an innocent and healthy woman by an infected man. But the situation is very imperfectly met by the action of a single church or minister. The safest rule from the point of view of the individual pastor is that of refusing to officiate at the marriage of strangers. But that throws the responsibility back upon those who are authorized to perform civil marriages. It ought to rest further back than this. It is monstrous that either church or state should connive at the giving of a healthy man or woman to inevitable infection and probable perpetuation of disease in a new generation. Fitness to marry should be a part of the assurance of general fitness upon which the state's license to marry is founded. If we are to enter upon the matter at all, let the matter be settled before the licensing commissioner and not brought into dispute before the minister."

On such a subject there will naturally be wide divergence of opinion, but the discussion will surely have the merit of making ministers who are true men think carefully on the subject. We know that most of our clergy are habitually very careful—some in ways quite specific—in the matter of marriages; but we know that there are a few whose ways with divorced persons would not bear too close investigation if certain committee reports and episcopal rumblings are to receive cognizance. The record of a priest of the Church ought in these matters to be "as chaste as ice, as pure as snow"; even then he may not escape calumny; nevertheless he should have in his own mind and conscience the grounds of self defense.

THE TITANIC SACRIFICE.

Terrible indeed is it that the onward pace of the modern world should have to be jerked up with such a sudden turn, with such a degree of awfulness as was caused by the terrible wreck of the floating city, "The Titanic." We stand aghast at the very thought of such a dread happening in this century. The world is in mourning. The world is weeping. A great wave of sorrow, of sympathy, yes, even of remorse has taken hold of men and of nations. Who does not feel his own responsibility for the events that made such an awful sacrifice of human life possible? The conditions are to blame for this most dreadful of all tragedies of the sea. We are directly to be held to answer for the conditions. It is this fast pace that we insist upon traveling; it is this ceaseless hurry and bustle, this thirst to make money, this constant grind, this nervous, gripping, worldly haste that we have to thank for this latest horror. What difference would it make, we say, now in our sober questioning, if the giant liner had taken a few hours longer to make the trip across the ocean? What difference/ Ah! there was a record to be broken. True, a record;

there was more than one record broken. There was a record of more than 1600 lives lost; there was a record of more than 2000 broken hearts of wives, of mothers, of children; there was a record of untold suffering of dire distress.

"The more hurry, the less speed." It is an old saying. How often have we heard it, and yet how true it is. It seldom fails to make good its promise. It means of course the haste that is careless, that is reckless. That was the kind of speeding the Titanic was doing, the reckless kind.

How quickly man in trouble and distress turns to God. "The band played Nearer My God to Thee." "We got down on our knees and prayed. We said 'The Lord's Prayer.'" These are the messages brought by the survivors. No matter how man may have disregarded his God during days of fair weather, of success, of triumph, he rarely fails to call upon Him when adversity and trouble and despair overtake him. He knows that God is just and merciful, and in his heart he feels his own helplessness, his own limitations as he never felt them before.

We must thank God for the brave men who so heroically gave their lives that the women and children might be saved, and we must leave to others to censure those who may be counted personally responsible. We believe, however, that a number of regulations should be put into effect on ocean going vessels. Every liner carrying passengers should be required to have two wireless telegraph operators, one to be on duty all the time. All ships should be equipped with the latest and best wireless apparatus. All ships should carry life boats and rafts sufficient to transport every person on board. These should be manned by members of the crew assigned to each and made familiar with the handling of them by frequent drills. Powerful searchlights should be part of the equipment of all vessels and be lighted at night for the guidance of the watch.

The wreck of the Titanic also emphasizes the necessity for the government to take control of wireless telegraphy, and to forbid amateurs from establishing stations. The interference of boys playing with instruments at home caused great trouble in communicating with vessels at sea after the disaster.

ABOUT "DIGS."

The editor earnestly asks that every subscriber to the paper carefully read the following communication which bears date of April 1st and is post-marked, Berkeley:

Editor of The Pacific Churchman.

Dear Sir: I see constant "digs" in the Church papers regarding Church-people not reading them. You might be interested in the route one of your copies of The Pacific Churchman takes. It comes to a friend of mine from a Churchman in Southern California, from her it comes to me, I in turn send it on to Chicago. Thus I know that the four families represented in this little circle read the paper and what is worse enjoy it.

"A Reader."

We would thank the writer for his interest, and we are glad that he enjoys The Pacific Churchman, but we still insist that the "digs" are necessary, and are certain that "a reader" will understand that this new "dig" is a just one that demands consideration. Four people are now getting the benefit of this single copy of the paper, but one dollar a year is all that the publishers receive. But one reader is counted on our circulation lists by which advertising estimates are made up. We are being deprived of at least two subscriptions that are rightfully ours. In other words, we believe sincerely that the three persons in the Eighth Missionary Department, all members of separate families in different parts of the State of California, owe it to the Church, and to the cause for which the religious press stands, to help to the extent of one dollar a year, the work that we are trying to do.

No one would think of daily borrowing a morning newspaper of his next door neighbor. It would look too "cheap" when it only costs 75 cents a month. Why then should we. The Pacific Churchman needs your subscription. It needs your help. It wants your interest. The present management is striving to make the paper interesting and instructive, and aims to give the important news of the Church at large as well as the happenings in the Eighth Missionary Department. From time to time it is hoped to add new features, and to make improvements, but this cannot be done unless the publishers can count on the loyal support of clergy and laity throughout the Department. We should have twice our present number of subscribers at once. If every one of our readers would send us in just one more subscription our financial difficulties would be happily solved. The feat is not an impossible one. It could easily be done, and rectors would soon find that the parishioners who read a religious publication are more loyal, more regular in attendance, more interested and more helpful in the long run than those who take no interest in the work of spreading the Kingdom of Christ throughout the world.

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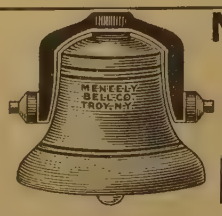

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Sententiae

A Plea for Deeper Study.

Prof. Nash is always penetrating, always suggestive, always luminous. He is a thinker to whom the adjective "profound" may ordinarily be applied with accuracy. I am a little doubtful about applying it to his last published paper—A Plea for the Constitutional Study of the Church's Name. He seems to have lost sight of the wider social implications of the word Protestant in the intensity of his feeling that there is need for continued vigorous protest against the position and the aggression of Rome.

He points out that in the Roman Church today the laity have no power whatever. They are recognized only as subordinates. If they hold office it is by appointment. The whole organization is formed from above downward. Its ideal is that of military discipline or that of a great corporation in which the representative function is disused. Such an organization is inimical to the spirit of American life, urges Prof. Nash. Its effective domination in America would be inimical to free American institutions and there is no doubt that its aggressive attempt to dominate is constant. "The Roman hierarchy in America, taking its thought from Rome is already beginning to demand the division of that (the School) fund."

Furthermore it is clear that this closely knit imperialistic organization appeals vividly to the imagination of our times and is peculiarly sympathetic to those who have come to be absorbed in the highly complex and effective organization of modern business. In the interests then of the rights of the laity, of freedom and the perpetuity of American institutions we must ally ourselves against these centralizing imperialistic absolutist principles. We must "line up" with the Protestant world.

That is obviously true; but before we consider whether that means that we must keep the word "Protestant" let us note how thoroughly this reactionary anti-democratic spirit of Rome represents the policy of the Vatican. The Vatican is afraid of all modern movements. It is in principle opposed to many of the most fundamental faiths of democracy. Prof. Nash speaks of the designs on the School fund. High authorities have told us that it is openly acknowledged that in at least one Western State the Roman Church is pursuing a deliberate policy looking to the control of the school situation. We have been told also that in California the Roman Catholics attempted at the last legislature to have the proposed free text book law modified to include Parochial Schools.

Rome's Reactionary Tendencies.

The recent Ne Temere decree revealed the same attitude. Such a decree passes practically unnoticed among us in America. It is only a symptom, an indication of attitude. But in some countries the situation is quite different. In Ireland it has entered as a stirring factor into the Home Rule contest. The Protestants of the North say Home Rule means Rome Rule. They say that this reassertion of the ancient "benefit of clergy," this threat of automatic excommunication against anyone who may summon an ecclesiastical person before a lay tribunal shows precisely what Rome would do if Rome had the chance. Home Rule will give her the chance.

We must confess that a careful reading of the Archbishop of Dublin's explanation of the innocuous character of the decree leads us to understand these fears of the Irish Protestants although we do not share them. The world is too far along. The Archbishop gravely states that the decree does not really apply in Ireland. And why? The answer is given in an opinion of Cardinal Cullen, who in his turn quotes Benedict XIV.:

"Speaking of the gradual encroachments by the civil authorities of various countries upon the ancient immunities of the clergy, Benedict XIV., in his work, 'De Synodo Diocesana,'" says that Popes and Bishops resisted those encroachments as long as resistance was possible, but that eventually, to avoid greater evils, they shut their eyes, as it were, to what was going on, and then tolerated the continuance of customs that had thus been introduced: '*inolescentes contra ecclesiasticam jurisdictionem consuetudines dissimularunt et tolerarunt.*' This, in Canon Law, amounted, of course, to a withdrawal of the obligation against which the custom had prevailed. Thus, as the Cardinal explained, any difficulty that the Constitution of 1869 might be supposed to present as regards these countries, or as regards the United States, is disposed of."

The Archbishop adds that of course this is his opinion, not an authoritative judgment of the Holy See.

Could anything illustrate better the old saying that Rome never withdraws a claim? The force of circumstances has compelled her in a thousand cases to cease to press her supposed prerogative. But as in this case concession is "to avoid greater evils." It is merely toleration of a condition which cannot be changed. The principle remains and it is clear would be applied whenever and wherever opportunity offers.

Resentful Democracy.

Americans are not, however, troubled by the Ne Temere any more than they are by the claims of temporal sovereignty in Italy, or by the bull of Alexander VI (which, we believe, is still in force) dividing the new world between Spain and Portugal. These things belong to the history of the past. But many Americans are troubled by the attitude which these things indicate. We have been surprised to know the strength of that sentiment. We see now and again a paper published in Boston called *The American Citizen.* It is like a Boston east wind, bitter and blustering, descending into our peaceful mountain encircled valleys. It is hopelessly partisan. No intelligent person would attach the least importance to its outcries. It belongs in the scrap basket. Nevertheless it is an extreme illustration of this resentment towards the anti-democracy of Rome which is expressed more sanely by a paper like the *Public.* The *Public* recently took Cardinal Gibbons to task for a sermon in which he denounced the Initiative, the Referendum and the Recall. It points out that such an utterance upon the part of a great ecclesiastic *may* be claimed to be an expression of personal political views but practically is likely to be taken as an authoritative utterance. It is likely to make many Roman Catholics feel that the Church insists upon their opposing these reforms.

It seems quite excusable that men who feel that these new popular forms of political activity are necessary weapons of rising Democracy, who are involved heart and soul in the struggle for their success should resent such a pronouncement as that of Cardinal Gibbons. It is not unnatural that they should go further and couple this sermon with the appointment of a Roman Catholic to the Chief Justiceship at a time when questions involving these new legislative methods are sure to be before the Supreme Court. They need not fear. Neither Cardinal Gibbons nor the Supreme Court nor the President can block the Democratic movement. Yet that movement naturally resents ecclesiastical interference.

There are many other indications of official Rome's dread of democracy. It disowns "Americanism." It chooses Cardinals from the most mediaeval of its prelates, passing by men whose names are known and honored over all the country. It is attacking socialism at every point and with the same unjust misunderstanding, the same wilful ignoring of its moral values which appear in another way in the entire dealing of the Vatican with Modernism. *The Common Cause* is a new magazine launched for the sole purpose of attacking socialism. It is apparently going at the matter about as intelligently as did recently a distinguished Bishop of our Church. It is ordinarily wise (even in politics) to know something about what you are attacking; but it is more than wise, it is imperative, that any Christian before he attacks any plan which is offered to ameliorate suffering and introduce justice should endeavor to appraise its moral significance. But that is digression. Who edits the *Common Cause?* We have not been let into the secret. We have no inside information. But we flatter ourselves that we have enough of the Sherlock Holmes in us to detect the "brogue" and guess its nativity.

The Root of Reaction.

This attitude of Rome is as we have already hinted all of a piece with her attitude towards Modernism. Indeed, as is well known, Modernism in Italy began with social rather than theological questions. It is still an essentially social movement. That is natural; the social and theological movements are allies or rather they are children of one mother. They both spring from trust in humanity. They both believe that God is revealed through human life. They both believe in the Incarnation in any sense in which it is worth while to believe in it.

But the whole theory of Roman Orthodoxy is different. Rome does not believe in humanity. She believes in an external authoritative revelation to which man must submit. She believes that he must be kept in tutelage. She dare not trust him to go his own way, work out his own problems, learn by experience. That attitude is vividly brought out by the Papal letter giving the Bishops directions in regard to administering the anti-modernist oath. In these days of universities and the free press the precautions about the reading permitted theological students seem incredibly unreal. It is too "funny" to be true that anyone can take such a thing seriously.

But after all it is quite logical. A God who reveals himself as the Vatican conceives God to do, a God who works through an institution formed from "on top downward," is not a God who can trust his children. But if men cannot be trusted then Vigilance Committees and

the Index and the Anti-Modernist oath are obviously necessary. Then, furthermore, the layman is utterly subordinated; his one duty is that of obedient submission.

And thus we are back again to Prof. Nash and his eloquent Plea. But the editor will not allow any more space and the eloquent professor must wait a month to see his argument laid in ruins.

It will not, however, be amiss in closing to remind a good many Churchmen who are loyal democrats, perhaps even ardent socialists, that they may do well to inspect their theology. Absolutist authoritative doctrines of God and the Church lead where Rome stands. There is no escape from it.

OCCAM.

The Diocese of California

Bishop Nichols visited All Saints' Church, Palo Alto, on March 26th, and confirmed a class of ten persons.

Memorial services for the victims of the Titanic disaster were held in most of the churches of the diocese on Sunday, April 21st, and appropriate sermons were preached.

The men of Christ Church, Alameda, gave a most enjoyable smoker on the evening of April 9th at the home of George T. Crandall in honor of the rector, the Rev. Everett W. Couper.

Calvary Church, Santa Cruz, is planning to celebrate its 48th anniversary beginning on St. Peter's Day, June 29th. A mission will be held, the Bishop will visit the parish for confirmation, and there will be a number of social features. We hope to print a complete program in our next issue.

The vestry of All Saints' Church, Palo Alto, have voted unanimously to give the rector, the Rev. David Evans, three months' vacation. Mr. Evans has long desired to take a trip to England, where he has not been since he came to America twenty-four years ago. He now has the opportunity of taking the trip and hopes to start on May 3rd. He says he is as happy as a schoolboy over the prospect.

In anticipation of the arrangement of his list of appointments for the later months of 1912, the Bishop would be pleased to have early notification from the clergy who desire visitations at that time. Such notification can be sent with indication of preference as to dates to the Rev. W. M. Bours, Secretary, 1215 Sacramento street, San Francisco.

To the rare privilege of having the recent visit of Bishop Brent in San Francisco we are able to add the further rare privilege of an article from his pen for our readers. The Bishop kindly consented to write the article, which seems as valuable a suggestion for a diocese as it is for a missionary district. Indeed the Diocese of California has already found the advantage of something of the sort in its "Archidiaconal functions."

The Rev. W. H. Wheeler of St. Paul's Church, Modesto, has accepted a call to the rectorship of the Church of the Advent, Oakland, and will take up his new duties early in May. Mr. Wheeler is a graduate of Trinity College, Hartford, Conn., and of the Church Divinity School of the Pacific. His first work was in Sonora and Tuolumne, and after going to Modesto he was most successfulful, and commended himself greatly to the Church people there.

During the closing weeks of Lent, noonday meetings were held at 126 Sutter street, San Francisco, under the auspices of the House of Churchwomen. Among the clergy who made addresses were Bishop Nichols, Rev. F. W. Clampett, the Rev. Charles N. Lathrop, the Rev. Edward Morgan, the Rev. Arch Perrin and Dean Gresham, and on two days talks were given by Deaconess Drant and Deaconess Wade.

At almost the last moment the reception which was to have been held at the Church Divinity School, San Francisco, last month was postponed. It is now scheduled to take place on the same day as the ordination services which have been set for Wednesday, May 29th. The time is 10:30 o'clock, but the place of the service is yet to be announced. There are four candidates for ordination, Arthur William Wolstan Darwall, Daniel Gee, Ching Ng Ping, Ross Turman and William Henry Hermitage. Bishop Nichols will officiate, and the preacher will be Bishop Sanford.

In the afternoon Bishop Nichols will unveil the tablet, there will be the benediction of the new school building, and a reception to which all Church people are invited.

The Rev. Charles N. Lathrop, rector of the Church of the Advent, San Francisco, has begun a series of Sunday evening addresses, the subjects being "The Church and Prison Reform," "The Church and Socialism," "The Church and the Courts and Law," and "The Church and the Social Evil." The first of these was delivered on April 22d, and Father Lathrop urged among other things that the prisoners be paid for their work in the penitentiaries so that their families may have the benefit; that the prisons be conducted on the basis of the conduct and character of the best convict instead of the worst; that the prisoners be locked up not more than nine hours each night, and that they be given such liberty within the jails as may be possible. He urged the congregation to be "big brothers to the convict," or at least to aid those who come forth from the penitentiary having paid the penalty for their crimes.

The Vesper Course of eight meditations on the subject of "The Practice of the Presence of Christ in Shadow and Sunlight" by Dean Gresham at the Pro-Cathedral was concluded on April 14th. The series proved both interesting and instructive, and the attendance at all of the services was very large. The congregation and the strangers who visit the Pro-Cathedral have become accustomed to the 5 o'clock vespers, and the temporary building may soon be taxed to its capacity. The program of the complete course follows:

I.

February 25th—The Reality of the Presence. "Lo, I am with you alway, even unto the end of the world."—Matt. 28:20.

IN THE SHADOW

March 3d—Of Temptation and Sin. "Touched with the feeling of our infirmities * * * In all points tempted like as we are."—Heb. 4:15.

March 10th—Of Doubt and Perplexity. "Because thous hast seen Me thou hast believed; blessed are they that not seen and yet have believed."—St. John 20:29.

March 17th—Of Pain and Sorrow. "Come unto Me all ye that labour and are heavy laden and I will give you rest." —St. Matt. 11:29.

IN THE SUNLIGHT

March 24th—Of Health and Security. "What lack I yet? * * * Follow Me." —St. Matt. 19:20-21.

March 31st—Of Success and Achievement. "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you."—St. Matt. 6:33.

April 7th—Of Happiness and Peace. "Every man at the beginning doth set forth good wine; * * * but thou hast kept the good wine until now."—St. John 2:10.

II.

April 14th—The Realization of the Presence. "Did not our heart burn within us while he talked with us by the way? * * * He was known of them in breaking of bread."—St. Luke 24:32-35.

CONVOCATION OF SAN FRANCISCO.

The spring meeting of the Convocation of San Francisco will be held at St. John's Church, Ross, on Wednesday, May 8th. It will be preceded on Tuesday evening, May 7th, by missionary services in different churches in Marin county. The program of the Convocation is a most interesting one, and is here given in full:

Tuesday, May 7, 1912.

8:00 p. m.—Evening service with missionary addresses at the following places: St. John's, Ross; Holy Innocents', Corte Madera; Church of Our Saviour, Mill Valley; Christ Church, Sausalito. There will be two speakers at each church.

Wednesday, May 8, 1912.

St. John's, Ross.

9:30 a. m.—Holy Communion. The clergy are especially urged to attend.

10:15 a. m.—Business session. Discussion of the Conservation of the "Men and Religion Forward Movement" in the Convocation.

11:50 a. m.—Missionary Devotions.

12:30 p. m.—Lunch and Social Hour.

2:00 p. m.—A discussion of the causes and conditions leading to the present Divorce Evil. History of Human Marriage discussion opened by Mr. Thomas Waterman of the University of California. Effect of Industrial, Social and Economic conditions. Causes of Divorce, Rev. D. C. Gardner, Chaplain of Stanford University.

THE NOON DAY SERVICES.

It is not often that a business publication pays such a tribute to Church efforts as that which comes from the *Daily Commercial News* in regard to the Lenten services conducted in San Francisco under the auspices of the Brotherhood of St. Andrew. It was our intention to mention in these columns, but we prefer to quote the *News* article in full:

"As is customary during the Lenten Season there have been held at the Merchants Exchange, daily prayer meetings from 12:15 to 12:45 p. m.

"These services have been accorded general acknowledgment on the part of the public, by a contantly enlarging attendance.

"That they have done a great deal of good, is beyond question,—and those who

sponsored and in any way aided, must feel that they have been instrumental in doing the community a great service.

"Someone has remarked upon the educational value of daily contemplation of a fine work of art—of reading a good book and of hearing a carefully arranged discourse.

"These meetings have certainly afforded in abundance the opportunity for putting into effect the last of these injunctions.

"We daresay that no one who attended the gatherings with any degree of regularity, could fail to appreciate the fact that not only were the brightest minds of the pulpits about the bay enlisted in the work, but that they did full justice to the opportunity to demonstrate the value of a brief break in the hurry and turmoil of the day, in which to collect one's thoughts, and to gather energy, spiritual, mental and physical, for the creditable completion of the day's work.

"Now what did these gatherings do for those who attended them that was not to be had elsewhere under conditions approaching the normal the day's experience?

"Just this—they afforded a time and a place where one might be absolutely certain of release—if for a moment only—from the constant contact with the unavoidable, ever present, unsparingly irritating things—big and little—which, without our seeking or our consent—often intrude themselves upon the serious exacting business of the day.

"Distracting our minds, and lowering our capacity for resistance, and thus often contributing materially to our discomfiture—may be our defeat in larger and more important affairs.

"The charm of the addresses was the fact that there was nothing denominational about them—there was no scolding—very little preaching—in the common acceptance of the term.

"They were plain, short, direct, unaffected, yet often almost eloquent appeals to men to insist always that their better instincts be the guiding force in their daily life.

That in their contact with the world, with its doubts, almost denials, its material way of regarding things, its almost exhausting tax upon the resources of the mind and of the body, a man must ever stand erect, determined, unyielding for what he deems to be right.

"Was it taken for granted that such a course was an easy one?—not in the least. On the contrary—whatever was said, was always with the appreciation that it was an extremely difficult thing for one man, or for a few men, to change the customs of the day—

"Especially so when Commercialism and its abominations had conquered not only trade—but Society, and had—with not a little show of success—even attacked the Church.

"The people plus Christ" was the splendid way in which Bishop Nichols sought to impress upon men, that what was really at the bottom of most of our troubles of the present day—political, commercial and social—was the absence of the Christian principle.

"More application of the true spirit of Christ, in our attitude toward the world, toward our fellow man, toward the daily routine was this great need.

"Now what does this all mean? That we shall be apologetic? meek to the point of being cowardly? that we shall be afraid to declare for what we believe to be right, because it is not quite fashionable to be explicit?—By no means—

"Is it unmanly to be Patient, to be tolerant of others? Is it a sign of weakness to acknowledge and to correct error? are generosity and forbearance the trade marks of the narrow mind?—not at all!

"It is evident that one man going forth single handed to advocate and crystalize such ideas would have a pretty hard time of it.

"The value of these noon day meetings is that they send out—not one or two—but many men, equipped and refreshed and strengthened, for the struggle, for a larger measure of righteousness in the daily task.

"Isn't it worth while to do this?—wouldn't San Francisco be a vastly better place in every sense of the word—were any number of her men sent forth daily—fortified with such messages, and fully resolved to apply them vigorously, without apology in the various walks of life?"

On March 15th, St. James' Church, Atlantic City, N. J., was destroyed by fire, originating with some defect in the furnace. Beside the building the destruction included handsome windows and other memorials, and a new organ valued at $7,000. There is no insurance.

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ASCENSION DAY CHILDREN'S SERVICES.

It is hoped that Ascension Day will be observed in all parishes and missions throughout the diocese this year. If children's services cannot be held on that day, let it form a part of the lesson or service upon the Sunday just before. The children learn to revere and observe with a spirit of devotion those things which, through practice in youth, they have been taught to hold sacred.

The members of the Sunday School Committee to the House of Churchwomen are doing all they can to bring the day into wider observance, and urge that all who can aid will do so.

By the CHAIRMAN.

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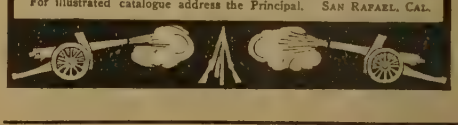

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Annual Meeting.

The Thirty-second Annual Meeting will be held Thursday, May 9th, at Trinity Church, San Francisco.

11 a. m.—Holy Communion. Preacher, the Rev. W. H. Cambridge, rector of St. Matthew's Church, San Mateo.

At close of service, luncheon, by invitation of Ladies of Trinity Branch.

2 p. m.—Annual Meeting, at which the Vice-President will make an address, and the several diocesan officers will report the work of the closing year.

Speakers for the afternoon: Our well known Missionary to Alaska, the Rev. A. R. Hoare, and Mr. Foster, business manager of THE PACIFIC CHURCHMAN.

All interested in missions are cordially invited.

The Annual Conference of Diocesan and Parish Officers is appointed for Monday, May 6th, at 2 p. m. in the Church Divinity School, California and Taylor streets.

Parish officers are requested to see that this notice of the annual meeting is given in Church and that all departments of the work are represented at the conference of officers.

Goods for Alaska will be packed in Diocesan House on May 1st and 2d. Gifts of money may be sent later to the treasurer, if unavoidably delayed.

The diocesan secretary returned to San Francisco March 25th, and is residing at 2400 Pacific Avenue. Telephone number, Fillmore 1198.

The April Diocesan Meeting held in the Cathedral Mission of the Good Samaritan, was an opportunity to see the fine plant there erected, with its full equipment for service to the neighborhood. At the close of business, the vice-president invited the Auxiliary to the opening of the new House at St. Dorothy's Rest, some time in May. The returned secretary had a warm welcome and gave some notes of Church and philanthropic work in Chicago. Chaplain Ealand again spoke for the Seaman's Institute, for which the Auxiliary's committee had just announced that monthly subscriptions reaching $22.50 were on the books.

ENGLISH CHURCH NEWS

The great coal strike is fortunately ended, the men have gone to work, and what they have gained is, as usual, utterly disproportionate to the loss both positive and indirect. The Church in the districts affected has been taxed to the uttermost to feed the starving as far as possible, and as usual she has risen to the occasion.

The Welsh Church question is still in the forefront. Disestablishment is one thing; Disendowment is quite another. What a delicious outcry there would be if the United States Government tried to convert the property and endowments of the various churches to national uses. Yet that is precisely what the present English Government proposes to do. The popular idea that the Government of England pays the clergy of the Church of England and has provided its buildings is of course as absurd and foundationless as the myth of the breaking of her continuity in Henry Eighth's reign, and the start of an absolutely new Church under the auspices and fostering care of that monarch of pious and blessed memory. When will it be recognized that he was a zealous Roman Catholic to the day of his death, and that the Church of England is not indebted to him for anything whatsoever, least of all for her origin? The Reformation was a weeding of the garden, but the garden remained, though much that ought to have remained was plucked up with the weeds.

The Bishop of London has returned from Khartoum, and when his train arrived at Charing Cross station he was greeted by several hundred men and women who had been waiting considerably over an hour for his belated train. It is well enough to be popular, but in Bishop Ingram's case it is not merely the charm of the man, but the solidity and the extent of his untiring work that brings about the enthusiasm for him. By the way, much has been and is said about the "portal of advice" of the English Bishops. Bishop Ingram said lately that he is $50,000 poorer than when he was consecrated.

A bronze statue of Dr. Gore, first Bishop of Birmingham, is to be erected in that city. One Church paper foresees gorgeous prospects for sculptors in this new way of immortalizing Bishops. Bishop Gore himself regards it "with a mingled sense of gratitude and repugnance."

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The suffragette and the female cancasser can now claim whatever sanction antiquity can give. Recent digging has opened up a wine shop with many electioneering bills on its walls. One of these asking for votes is signed by two ladies, Smyrina and Agle. But so far as we know they were not advanced enough to smash windows.

Not many people in this Department know much or anything of the Church Army in England and the splendid work it is doing. The thirtieth report is just out, and is a wonderful witness to the enormous amount of really fruitful work accomplished by this admirable institution for God and His Church during the short period of twelve months. We read of the re-establishment of the unemployed, the saving of the destitute and the starving, the extending of helping hands to outcasts, tramps, drunkards and prisoners; the carrying of the Church's message to holiday resorts, racecourses, hop gardens and harvest fields, and of other invaluable activities too numerous to mention, each and all conducted with bravery, and attaining the success characteristic of the Church Army.

SKRYBE.

The Church and Social Service

SOCIAL SERVICE AND THE COUNTRY CHURCH.

The literature on this subject is by no means large. When the Cyclopedia of American Agriculture was issued there was very little to be found about the Country Church except in the New England States, and little enough of that. In the "Church of the Open Country," by Warren H. Wilson, there will be found a later and more complete bibliography. Since 1906, when the Commission on Rural Life made its investigations, there has been a new awakening to the importance of the Country Church as part of the Country Life.

By the Country Church is meant the Church in a township of less than two thousand population, and where the bulk of the population is composed of agriculturalists. The title of Mr. Wilson's book is in itself almost a definition of the Country Church—"The Church of the Open Country." This does not mean the Church of suburbanites, but of a distinctly rural people.

"Social Service is the ministry of a man, or group of men, to a society." This is a fair definition of Social Service. Our discussion, then, is the ministry to a society by the Country Church. It is impossible to influence a man's religion without influencing his manner of life. And it is also true that if the manner of life can be influenced, the religion will be affected. It is necessary, then, to study the community rather than the individual. The men who are most in the need of help are those for whom the Church in city and country alike is especially wanted. The lost and the sick and weak and the young and the helpless of all kinds are the Church's care. Whatever tends to place men on the margin of social life should be carefully considered. Some may be on the margin by reason of their youth, others by reason of their poverty, others by reason of their ignorance of the common tongue, immigrants, renters, etc. When once the problem has been stated, it is necessary then for the Country Church, and especially for the Country Minister, to ask, "For what purpose am I here?" In the West, Country Churches seem to have existed to minister to those who were already its members, and for this reason there will be found in the same small rural community all sorts and conditions of religious organizations corresponding to all sorts and conditions of men. You will find that the New Englander has imported a Congregational Church, the Old Englander an Episcopal, the Kentuckian a Christian, the Scotchman a Presbyterian. As there are not enough of any one group to maintain the parish life and pay the minister, help is solicited from a Home Mission Board. It might be said that the policy of the Home Boards has been rather to minister to those already affiliated with the Board than to seek to save a new community by ministering to its needs.

Stages of Rural Development.

In general it may be said that there have been five stages of community development in the United States. The early Colonial stage kept religion and other community activities closely welded together. After that came a period of individual pioneering. A man lived by himself and by himself he was won for the Kingdom of Heaven. Then came a period of household or family life. Each family was a unit by itself. This stage still exists in some parts of the country, but is passing away. In religion it leads to competition, it is the era of small denominational parishes. Then came the era of speculative farming. Men moved from farms occupied for generations by their ancestors. They learned the money value of things. This era has but little to boast of; its religious instinct may be developed by teaching men to give. It is the era of a new missionary activity. Religion can be coined into cash values, and expressed in them. But the new era, that into which we are now moving, is the era of *co-operative farming*. Since the Colonial days this method of farming has existed in places. The German religious colonies of Pennsylvania and the Quaker, especially the Shaker communities, as also the later Mormon communities, are examples of community life knit together with the religious impulse.

Practical Suggestions.

Before considering the possibilities of the new era and the new needs for Social Service, let me mention some of the things which every County Church might do. The minister can begin a social survey of his district. Let him get a map with the roads clearly marked, then let him put on the map the boundaries of the school districts, the school houses, the churches, the saloons, and let him secure fairly accurate information about the population, its characteristics, nationality, etc. It may be that the next step would be for him to move out and leave the over-churched community in which he is. But if he remains he has at least considerable information on which to begin his work. Of course if the boys can be interested in making this survey they will have been taught something about service.

The New Rural School.

The new era of agriculture is distinctly that of scientific, co-operative farming. This means that the school system of the country must be changed so that its purpose is no longer to teach and train people how to live in cities but how to live on farms, and above all, to teach them that farming is a pleasant, healthful occupation, and that it can always be made so. It is obvious that the little one room district school house can not teach much more than the three "R's." The district school is determined by the ability of a six-year-old to walk twice a day a long journey and be too tired to learn anything between walks. In many States there are now centralized schools. These have several rooms with several teachers and a principal. The size of the new district is the "Team-haul," for the children travel from the outer parts by busses. In many

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places such changes might be made, and the live Country Church will not be slow to suggest them. Such schools help to develope a larger community spirit; they make possible the playing of games and the consequent teaching of co-operative play, which trains for later co-operative farming and co-operative buying and selling.

The school is not the only agency of instruction. The agricultural colleges send out extension lectures and exhibition trains. By a little interest in these things, the country parson may do a great deal to stimulate his community toward a better system of farming and so to help on their economic independence and their love of the country. A university extension lecturer remarked once upon the scarcity of the clergy at the lectures. No man who is interested in the people for whom he works can fail to be interested in their prosperity, and in all that makes for that prosperity. It is not necessary that a clergyman know a great deal about scientific farming, but it is necessary that he be awake to the subject and with his eyes open he learns what may be easily picked up. A clergyman who is not more wide-awake than the average man in his cure will not become the leader he ought to be.

Ministerial Education and Aim.

Theological seminaries have recently come in for a great many blows. Many are now planning to prepare men for the Country Church, and are trying to meet the demands for leaders among the country clergy. The past ten years has witnessed a great improvement in this matter. In order that a Country Church may give efficient Social Service to the community it should be *first:* Inspirational, the teaching should be vital with some grip on present day problems and especially on the problems of present day farming communities. Some farmers may still use an old wooden plow drawn by a lean ox; to to such the terminology of the early Christian centuries may still be attractive. *Second:* The new farmer must be taught to serve the community, he must be shown how to give of himself and of his means without stint; "It is more blessed to give than to receive." The Country Church that is forever asking for larger grants from the Board must be encouraged to give more and also to support itself. *Third:* The Country Church must co-operate with other organizations which make for rural development. The Church should never loose its prominence in the inspiration of the community. It should aim to inspire the school, the homes, the grange, the social clubs, fraternal orders, and whatever tends to draw the farmers together. It should not undertake to do what belongs to some other organization, and even if the Church starts anything, it should drop it as soon as possible, substituting some other organization for itself. *Fourth:* The Country Church must be unified.

Church Federation.

It is evident that the new era of farming which is now beginning is to be an era of co-operation. If the history of man has taught us anything, it is that religion reflects the economic and social life of the community. It is not necessary to discuss which comes first; they are found together. In former days, the farmer was an individualist, and as such he worshipped and farmed and sold and bought and learned. It is probable that when he becomes a co-operatist he will learn in schools with larger groups of young farmers, he will be interested in larger activities further away from his own door-step, he will own farm machinery in common with others, he will buy and sell with his neighbors, not merely in the same valley but in large areas of the nation. It is also probable that he will instinctively seek to worship with others. The Church idea is bound to grow with the new era. It is my belief that no national religious organization will prosper in the country unless it co-operates with other religious organizations. This is not the place for a discussion of Church unity. But let us remember that we must not affront the spirit of the times, especially when that spirit resembles the prayer of the Master that "they may all be one." There is no group of Christians by whatever name it may be labelled which will not have some difficulty in the matter of federation or comity. A great many of the differences, as we see them today, are social rather than religious. "Sectarian bigotry, a disease often charged to the persence of dogma and creed, is more often simple adherence to some select social grade or group." The Church that would minister to the country must be no less wise than the "children of Issachar, men that had understanding of the times." This is a fundamental question—"Is the Rural Church in the community to minister to a few already saved or is it to minister to those on the margin?" The test of permanent success is that of *social efficiency.*

W. R. H. Hodgkin.

April 18, 1912.

Sunday School Notes

SUMMER SCHOOL FOR SUNDAY SCHOOL TEACHERS.

At its quarterly meeting, April 16th, the Board of Christian Education, Diocese of California, endorsed the plan presented by the Teacher Training Committee for the Summer School in June. The time set is June 4th-8th, inclusive.

Seven different locations for the school were considered, but after much deliberation San Francisco was chosen as the most desirable for this year. The work will center about the Cathedral Close, with services at Grace Pro-Cathedral and lectures at the Divinity School. The Divinity School and Diocesan Teachers' Libraries will be available for study and reference.

Miss Sarah D. Hamlin, head of the Hamlin School, has kindly offered the school for the use of clergy and delegates from a distance. The only expense will be the actual cost of living. It is urged that at least one teacher will be sent from each parish and mission in the diocese, and that as many of the clergy and superintendents as can arrange to come, will do so.

As stated in a former notice, the subjects for study this year will be those of the first year group in the Teacher Training Course for this diocese—Old Testament History, Geography of the Holy Land, and Child Study. Due credit will be given for work done.

The schedule for the day will be: Morning Prayer at 8:30, and three morning study sessions, at 9:00, 10:00 and 11:00, each of fifty minute duration. At 5:00 there will be a devotional service with a ten-minute talk. From Tuesday to Friday night, inclusive, there will be lectures with stereopticon on the following subjects: The Literature of the Bible, Recent Excavations at Crete, The Holy Land Today, The Church in the Mission Field. In the afternoon opportunity will be offered to visit places of interest in and about the city.

On Monday evening, June 3d, there will be a reception to delegates and clergy by Bishop and Mrs. Nichols and the Board of Christian Education.

Notices will be sent to every Sunday School in the diocese, and it is hoped that an immediate response will be made so that details may be perfected without delay. Anyone desiring particulars may write to the chairman of the Teacher Training Committee, Caroline L. Fiedler, 1215 Sacramento street, San Francisco.

Begin now to make your plans to come, that this, the initial Summer School in the diocese, may prove a benefit to the Sunday School work of the whole diocese. It is not what is there given, but what all come and put into it, that will make it a success.

Caroline L. Fiedler,
Educational Secretary.

AN INNOVATION.

St. Stephen's, San Francisco, has taken a step that may prove a most vital one for the Church. The mothers, Sunday School teachers and the rector met, April 19th, to organize into a Mothers' Club, hoping to accomplish for the Sunday School what co-operation and understanding have done for the secular schools of the country.

The number of mothers who attended the initial meeting far exceeded the expectation of the most sanguine. Miss Fiedler was asked to meet with them and outline the field of work. Having acted on the executive board of the Mothers' Club of Sausalito during the past year, she was able to give them much practical advice. Mr. Wright, too, is experienced, having been a "Mother" in the San Jose Club.

Before the hour was over, there were dreams and prophesies expressed and pondered in the hearts of many. The next meeting, after election of officers and appointing of special committees, will be devoted to the topic, "The Prayer Life of the Child." For no one can so truly teach the child to pray as his mother.

AN EASTER OFFERING.

The girls in Miss Virginia Gibbs' class in the Grace Pro-Cathedral Sunday School proved this Lent what nine willing girls led by an earnest woman can do with their leisure moments during the forty days.

They met on Saturday afternoons to sew for special needs. Two of the girls, unable to attend meetings, did their sewing at home. And this is what they accomplished:

A baby trousseau for a minister's wife, consisting of a pinning blanket, two pairs of "booties," a hand-embroidered and scalloped petticoat, a dress, hemstitched bottom with embroidered yoke, an embroidered cap, and a crocheted sacque.

For the Day Nursery of Kip Memorial Mission, they made eighteen flannelette kimonos for babies—six long ones, beautifully made and feather-stitched, with ribbons for tying to match; twelve short ones, equally well-made and ribbon-bound and feather-stitched. No play of imagination upon the garments would give an exaggerated idea of what they really were when completed.

This is the spirit of a Junior Auxiliary put into the Sunday School. It means inculcating the spirit of missions and the grace of service to others.

Literature of the Day

Saints and Heroes to the End of the Middle Ages. George Hodges. Holt & Co., New York. $1.35 net.

"Stars in the Church's Firmament": short, very short biographies of such men as Cyprian, Athanasius, Anselm, The Little Poor Man of Assissi, and others ending with Wickliffe and Hue. The book is "primarily for young folks from ten to sixteen and to make them realize these men and the work they did. It is a remarkably good book for the purpose, and ought to be put in every parish library.

The Saints Appeal. Canon Alexander. Longmans. 65 cents.

Sermons preached in St. Paul's Cathedral, London, by the Canon who has proved so remarkable an accession to a preaching staff which for long has included some of the best preachers in the Church of England. The sermons of Canon Alexander are full of thought expressed in plainest terms, direct, outspoken, earnest, and dealing courageously with the hard problem Englishmen have to face outright in these strenuous days. But the book is for the up-growth and expansion of the spiritual life and the people who are really striving after this will find much to help them in its pages.

The One Way Trail. R. Cullum. Jacobs & Co., Philadelphia. $1.25 net.

Some time ago we had the pleasure of noticing a previous story by this author and the memory of it made us turn to this with anticipation of pleasure. A story of the cattle country, it is full of incident, excitement of rough men and violence as anyone, even a fervid school boy, could desire. But there is much good in it and two men, at least, one would like to remember. In the end there is a murder, nearly a lynching of an innocent man, but he is saved in the last minute by the confession of the real culprit.

Out of the Ivory Palaces. Prebendary Wakeford. Longmans. 35 cents net.

It is not quite easy to see the meaning of the title. Another and very prolific writer has used it quite lately, but for a gossipy, antiquarian sort of book—"Treasures out of a Palatial Storehouse of Learning." But this is devotional and its purpose is to put in clearer light various aspects of the Holy Communion.

A Devotional Psalter. Edited by C. A. Robinson, D. D. Longmans. 40 cents net.

All of the comminatory psalms and other verses containing curses against the wicked or against God's enemies are omitted that the book may be more suited to private devotion. One could wish that the same excision might be applied to the Prayer Book version, for as the Lambeth Committee for the revision of the Prayer Book—1908—put it, "These are a cause of difficulty to many devout and thoughtful persons." They certainly are. The vengeful curses of a people slowly emerging from savagery can hardly chime in with the developed Christian consciousness of today. There is also a short note of explanation to each psalm with other renderings in foot notes. It is a marvel of cheapness, clear type, good paper and binding. Altogether a desirable book and one to value.

The Student's Historical Geography of the Holy Land. W. W. Smith, S. S. Times Publishing Co., Philadelphia. 75 cents net.

A very useful book indeed and one that ought to be vigorously welcomed in every Sunday School Bible class. For it links the History with the Geography as well known men have done on a very large scale and provides ample material for extended study. But it is not a book for the amiable amateur who imagines that, given a hand book or a lesson scheme, grace will be given at the time of teaching without any preparation. And a nice mess they make of it. But if the book is studied and with continuous reference to a larger book, G. Adam Smith's, for instance, the results ought to be very much worth while, but to teach it thoroughly would require much more time than the ordinary Sunday School affords.

The Little Valleys. C. M. Hall. Longmans. 80 cents net.

The plan is a text and thoughts suggested by it as a basis for meditation. The author says they are devotional thoughts that have come to him at random moments and have helped him. So he is printing them with the hope they may help others. "The Little Valleys" are life's troubles, and the thoughts for those who go down into them are helpful, but not in any unusual way. The almost inevitable episcopal preface is by Bishop Garrett, who makes violent dislocation of Matthew Arnold's phrase, "Sweetness and Light," in applying it to these meditations. Sweet is rather a nauseous adjective to apply to devotional books for it inevitably suggests the luscious terms of certain manuals put forth by another Church. Page 102 the author speaks of the intermediate state as Purgatory and says authoritatively that there "All stains of earthly sin are purged." And then "we ought to thank God there is a purgatory." We would like to know with greater precision what the process of purgation is as Mr. Hall conceives of it; how he squares this teaching with the doctrinal standards of the Church he belongs to, and whether it is worth while using terms this Church long ago discarded and which cannot fail to be misinterpreted.

The Church and The Sailor. New series London Missions to Seamen, 11 Buckingham St., Strand, London. 36 cents yearly.

Seamen's Institute of America, San Francisco.

The first of these is the rejuvenated monthly magazine of the English Missions to Seamen. The Rev. Frank Stone was lately appointed editor, and has certainly managed to make the former extremely dry bones live. It is full of interest and anyone who likes to experience starts and thrills with the added consciousness of aiding a splendid work can have all of this and feel glowingly virtuous at the rate of 36 cents a year sent to the above address, or doubtless the resident chaplain would receive subscriptions. The second is a four page leaflet issued by the local institute, and it is also very good reading indeed, and well calculated to be a substantial aid and keep alive the interest in the Mission.

Longmans' New Books

Leo XIII and Anglican Orders.

By Viscount Halifax, 8vo. $3.50 *net.*

An account of the attempt connected with the names of Lord Halifax and the Abbé Portal, made in 1894, 5 and 6, to put an end to the schism which since the 16th century has separated the Church of England from the Holy See. The story is told in all its fullness by reprinting the correspondence which passed at the time, with only such explanatory remarks as are necessary to make the letters and other documents connected with the correspondence intelligible.

The Parting of the Roads.

By Members of Jesus College, Cambridge. With an Introduction by W. R. Inge, D. D. Edited by F. J. Foakes Jackson, D. D. 8vo. $3.00 *net.*

These essays are not the product of any school, but represent all shades of thought in the Church of England, while one is written by a Nonconformist, and another by a Jewish scholar. The object of the work is to trace the origin of Christianity from Judaism, and its development till the final parting of the two religions.

An Excerpt from Reliquiae Baxterianae; or, Mr. Richard Baxter's Narrative of the Most Memorable Passages of His Life and Times.

Also an Essay by Sir James Stephen on Richard Baxter. Edited, with Preface and Appendices, by Francis John, Bishop of Chester. With 2 Portraits. 8vo. $1.75 *net.*

The Prayer Before the Passion; or, Our Lord's Intercession for His People.

A Study Exegetical and Practical in the 17th Chapter of the Gospel according to St. John. By the Rev. James S. Stone, D. D., Rector of St. James's Church, Chicago. Crown 8vo. $1.50 *net.*

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Edward King, Sixtieth Bishop of Lincoln.

A Memoir. By the Right Hon. George W. E. Russell, Author of "Collections and Recollections." With a Portrait by George Richmond, R. A. 8vo. $2.50 *net.*

No man in the recent history of the Church of England was the object of such sincere and widespread affection as the late Bishop Edward King, of Lincoln. Throughout the whole of his long life he attracted in a singular degree men's love and reverence, and as his influence extended it only served to manifest to a larger number of people his remarkable insight and sympathy, inspired as they were by his conspicuous saintliness.

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The Nineteenth Century and After, like most English magazines, does not reach us until the end of the month, too late for insertion of notice. It would be worth while for those who are interested to get both this and last month's numbers. March had a very complete repetition of preceding virulent articles. April has much that is very interesting.

THE BROTHERHOOD OF ST. ANDREW IN SAN FRANCISCO AND BAY CITIES.

With almost a feeling of trepidation, the writer ventures a few words concerning the work of the Brotherhood in our Diocese of California, for although there has been good individual work accomplished, still corporate action of any real value has been very much lacking since 1906.

For the last few months, the executive committee of the local assembly, which assembly is composed of all Brotherhood men in this district, has regularly visited with and encouraged weak chapters and successfully arranged and carried out a local assembly meeting which was held in St. Paul's Church, San Francisco, last Friday evening. Fifty-five men were present, and the meeting commenced with the singing of a hymn; Mr. George McCallum in the chair and representatives of ten parishes and chapters being present.

A communication was read from Bishop Nichols, stating his regret at being unable to be with us. Mr. R. M. J. Armstrong then outlined the object of the meeting, that we may become more closely knit together and to elect officers, also the arrangement of the proper financing of the work of the executive committee, and to adopt a set of by-laws.

The meeting then adopted the by-laws laid down in the manual, and officers were elected as follows: Mr. George McCallum, chairman; Dr. Norman D. Kelley, vice-chairman; Mr. Fred. T. Foster, secretary; Mr. Schellerup, treasurer; and the Rev. W. E. Couper, chaplain.

A motion was carried that ten cents per capita per month be collected for the work of the executive committee.

Christ Church, Alameda, then invited the assembly to meet with them on Friday, September 13th, which invitation was accepted.

A conference under the head, "They all with one consent began to make excuses" was then held, under the leadership of Mr. R. M. J. Armstrong and Mr. H. Robert Braden, who made two stirring addresses; Mr. Armstrong pointing out that excuses were caused by cowardliness and laziness. The Brotherhood vows are not a fanciful ceremony, but solemn obligations. To keep the rule of prayer by word of mouth only was mockery to God, and a chapter which only met, without doing the work for which it was organized, was a nuisance to the parish. The man of excuses today will be, and is, barred by those same excuses from the attainment of the blessings promised to those who love God.

Mr. H. Robert Braden pictured for us an old viking who many years ago died happily because he had the feeling of having done his duty. After praising the work of the Men and Religion Forward Movement, we were urged to pray that we might not blunder in the delicate work of trying to get into communication with men's souls. Mr. James Houghteling, the father of our organization, in renewing a contract of partnership, stated that he wanted more time to cultivate his soul. Mr. Braden closed by suggesting that we make an inventory of our time, giving as much of it as possible to prayerful Brotherhood work.

After a delightful social half-hour and refreshments served by some kind Brotherhood sisters and others, all adjourned to the church for a short service and sermon by Dean Gresham, the rector, Rev. W. C. Couper reading the prayer.

It is hoped that this is the beginning of a steady pushing forward to more efficient and self-sacrificing work on the part of the men of the Church in this diocese.

A retreat for men was conducted by Bishop Nichols at the Church of the Advent on the evenings of March 27th, 28th and 29th. A supper was arranged for those who lived out of the city. The attendance was not encouraging, but those who did attend were helped by the Bishop's earnest words.

The Ordination Service will be held at Trinity Church on Wednesday, May 29th, at 10:30 a. m. Bishop Sanford will preach.

For Sale.—A Missionary's wife must sell at once 5 acres fine *Mission Olives* just bearing. Located in Sacramento Valley. $1200. Address 22659, care of Pacific Churchman, 342 Howard Street, San Francisco.

A Clergyman's widow with home in the Piedmont hills would board and give a mother's care to young children. Large grounds, sunny rooms, with sleeping porch. References given and required.
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692 Mariposa Ave., Oakland.

Bishop Woodcock of the Diocese of Kentucky, and his wife and daughters, were inexpressibly shocked and saddened by the sudden death of Stanhope Warner Woodcock, the Bishop's only son, on Tuesday, April 2d. The lad was a member of the Cathedral guild of acolytes and was just budding forth into manhood. The sympathy of the entire Church goes out to Bishop Woodcock and his family in their bereavement.

Dedication of the Divinity School Building will take place on Wednesday, May 29th, at 2:30 p. m.

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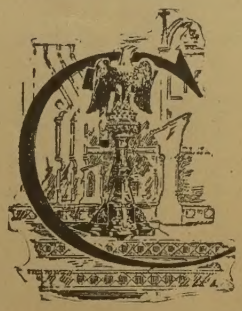

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